The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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PUBLISHED FOR THE PROPRIETOR,

NEW-YORK, SATURDAY, MAY 24, 1851

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 9 " " 6 "
And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for May.

25. Fifth Sunday after Easter.
26. }
27. } Rogation Days.
28. }
29. ASCENSION DAY. (Proper Psalms.)

JUNE.

1st Sunday after Ascension.
8. WHITSUNDAY—Proper Psalms.
9. Monday in Whitsun-week.
10. Tuesday in Whitsun-week.
11. St. Barnabas. Ember Day.
13. }
14. } Ember Days
15. TRINITY Sunday.
22. First Sunday after Trinity.
24. Nativity of St. John Baptist.
29. Second Sunday after Trinity. St. Peter.

Poetry.

For the Churchman.

The Great Jubilee of 1851.

DEAR SIR,—You are already aware that the Archbishop of Canterbury has written to the Bishops of the British Colonies and in the United States, proposing a Catholic Third Jubilee. The 16th of June, 1851, completes the period of one hundred and fifty years since the foundation of the venerable Society for Propagating the Gospel in Foreign Parts. To this Society, in its infancy, the Apostolic Church in America owes her devout thanks, under Almighty God, for long years of fostering care. Many Missionaries whom this Society sent out were pre-eminently blessed with learning, wisdom, and length of days They battled the watch, mightily and successfully, against Satan, schism, and sin, in troublous times. To this Society, at the very outset, Rhode Island was deeply indebted; and the Narragansett Churches are coeval with its foundation in 1701. A request from the Bishop of that Diocese, added to one from my own, communicated in a letter to the English Poet, who is now our guest, has produced the following answer, which I am requested by the author to send you, and am

Faithfully yours,
JAMES COOK RICHMOND, *Presbyter.*
Providence, Rhode Island, May 9, 1851.

The Missionary Jubilee Hymn:

For June 16, 1851.

BY REQUEST.

(TUNE, as Psalm 149,—O praise ye the Lord, &c.)

O come, let us sing,
Give thanks and rejoice,
To God, the great King,
With heart and with voice!
All honors and praises
To JESUS belong,
To Him the Church raises
Her Jubilee Song.

Again, in swift race
The years have sped round,
And still, in His grace
Our blessings are found:
By seven time seven
He gives evermore
For earth and for heaven
A bountiful store!

O well may the world
This year spread abroad
The legend unfurl'd
Of "Thanks to the Lord;"
O well may each nation
With brotherly voice
For Gospel Salvation
Together rejoice!

From England the Old
To England the New,
From Labrador's cold
To tropic Peru,
From Afric's Liberia
Till China be reach'd
From Scinde to Siberia
The Gospel is preach'd!

And thrice, in the sound
Of every tongue
All the world round
The trumpet hath rung;
Our Jubilee's warning
Proclaims from above
The blaze of the morning
Of Freedom and Love!

Ye freemen of light,
Ye peace-lovers all,
As brethren unite
On JESUS to call;
One fold and one Pastor,—
O now let us raise
To Thee, Blessed Master,
Our Jubilee praise!

MARTIN F. TUPPER.

Philadelphia, May 5.

Selected Matter.

The Address,

At the Funeral of THE REV, JOHN DAVID OGILBY, D.D., St. Mark's Church in the Bowery Professor of Ecclesiastical History, in the General Theological Seminary of the Protestant Episcopal Church; in Trinity Church, New York, on Monday, 24th March, 1851, by the Bishop of the Diocese of New Jersey, (of which he was a Presbyter.)

The Love of the Perishable Made Perfect in the Love of the Immortal.

The love of the perishable is the proof, as it is the penalty, of the Fall. God made not life, for death; nor, yet, to yearn upon the dying. In all that blessed Garden, there was no token of decay: no autumn leaf, upon the trees; no drought, or frost, upon the streams; no blood, upon the earth. The flowers forever bloomed; the fruits were always ripe; the fountains, ever full. There was but God, that they could love: and he was life. And, when they looked upon each other, in their loveliness and love, it was the immortal gazing on the immortal. What pure, what perfect, what perennial bliss! Love, without a fear. Love, without a doubt. Love, without a limit. No separation. No sorrow. No satiety. For yesterday, no regret. For to-morrow, no apprehension. Conscious health. Conscious strength. Conscious life. Conscious innocence. Conscious happiness. Infinite themes for thought; and minds, commensurate with their infinitude. Inexhaustible sources of enjoymemt; and hearts, incapable of exhaustion. Perfect unity. Perfect confidence. Perfect security. Hope, bursting into joy. Peace, deepening into pleasure. Love, incapable of shame. Life, incapable of death.

Sin came; and all this beautiful description reads backward, like a witch's prayer. For Paradise, a bleak and barren world. For the communion and companionship of God, sorrow, and solitude, and exile. For life immortal, universal, everlasting death. When shame came, first, with sin, there was no shelter but the leaves, which blushing haste snatched from the trellised vine, or spreading fig, which canopied their love. But, when the curse had come, the gentle lamb, the sportive kid, the fleet gazelle, lay weltering in their blood, to clothe their murderers with their skins. Who can imagine the wild shriek, which, from the realms of nature, all, went up, when, on the world which sin had ruined, the curse came down, in death. With what astonishment, the moaning dam gazed on her yeanling, as it lay, panting and struggling, at her side; and how the lorn and lovely nightingale poured her first notes of sorrow, from her empty nest. Nature, all, fell into "the sere and yellow leaf." The genial air, now, scorched, now, chilled; now, froze. The river, that went out of Eden, rushed, with maddening force, along its torn and trembling banks; or left them, desolate and dry. Blood was upon the earth. Blackness, upon the sky. By the first altar, stood the first child of the first parents; the murderer of his only brother. "By one man, sin entered into the world; and death, by sin: and, so, death passed upon all men; for that all have sinned"

The death, which was the cause of sin, was not the instantaneous destruction of the ruined race. As you will read it, in the margin of your Bible, it was a "dying, thou shalt die:" a living death; a dying life. The throes of birth, only less fearful than the pangs of dissolution. The weakness of infancy, reproduced, in the weakness of old age. One half our years employed in toiling up the hill; the other half, in tottering down. The pulses of our life beat from the bell, which tolls our death. The sands forever sinking in the glass. The first grey hair, but half concealed, among the garlands of the bridal. And, every step we take, wherever else it tend, a step towards the tomb. Is it not true, even beyond the letter, "dying thou shalt die?"

And this is not the worst. Our dying nature clings to dying natures. Love reproduces life, only to find it death. The infant does but draw the yearning mother's heart all out of her, to drag it to the grave. In hopeful children, that untimely fall, parental hearts die; and are buried, with their dust. A life-long love, that has knit in the very heart-strings with each other, is rent and sundered by the lingering touch of dull decay; or, in a moment, crushed; when a horse falls, or when a ship goes down. We watch the hectic, as it spreads upon the cheek of our beloved; and must turn the tears in, though they scald the heart. We count the life-drops, as they fall from the dear bosom, where our love is garnered; with vain desires that we could reinforce them with our own. We sit in silence and in solitude, unsolaced and unsustained. The Lord God prepares a gracious vine, to come up over us, and shadow our heads, and console us in our grief; and we are exceeding glad of the vine. But, the next morning, a worm has touched it, and it withers. And, as the hot wind scorches, and the sun beats down upon us, we faint, and wish to die; and say, in our impatience, "It is better for us to die than to live." Is not the Prophet's gourd a true and bitter allegory of mortal love and mortal life? And is not the love of the perishable the proof, as it is the penalty, of the Fall? And is this all there is? Is the sole remnant of the trees of that fair garden the funereal willow? Are we still left, to love the perishable; and to perish in our loving? Is death to be the end of life? No, my beloved! As, at the first, the tree that stood in the midst of that untempted Garden, was the Tree of Life; so, now, to all the nations that have perished by the Fall, the Tree of everlasting life, the blessed Cross of Jesus Christ, presents, to their obedient faith, its precious and immortal fruits The promise of the woman's seed has been fulfilled, in Him. In Him, the ruined race has been restored. He "bore our sins, in His own body, on the Tree." And, now, for all who will, that bleeding Tree bears pardon and salvation. The bathing of His blood blots out our sins, and transforms death to life. "Look unto Me, and be ye saved, all ye ends of the earth." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Bring your beloved, then, to Him. Lay them beneath His Cross. Kneel with them, there, in penitential faith. And, in the love for Him, which His redemption challenges, from every heart, renew and consecrate your human love. He will bless it. He will beautify it, beyond the beauty of poetic dream. He will sustain it in absence. He will console it in sorrow. He will succor it in sickness. He will immortalize it in death. The perishable shall no longer perish, in the love of the perishable; but the immortal live forever, in a new and glorious life, in the love of the Immortal.

Dearly beloved, to meet your doubting faith, and cheer your mourning love, and help you upward, to Himself, He bends to you the blessed branches of the Tree of Life; and bids you eat of it, and live. He bows Himself, the true and living Vine, that you may press, from the full bursting clusters, the streams of comfort and salvation, and have life in Him. "How excellent is Thy mercy, O God. And the children of men shall put their trust under the shadow of Thy wings They shall be satisfied with the plenteousness of Thy house; and thou shalt give them drink of Thy pleasures, as out of the river. For, with Thee, is the well of life; and in Thy light we shall see light."

Such thoughts as these welled up, and filled my heart, when first the tidings came, that Ogilby was dead. And, bidden here to-day, to do for him what, in the course of nature, I had looked that he should do for me, I could but open it, and let them flow. Grief would be silent, if it might. If it find utterance, it will be choked, and indistinct, and incoherent. I would most gladly kneel beside his bier, with the beloved mourners that surround it; only less dear to my heart than to his: and mix, with theirs, my burning, bitter tears; the stricken heart's true utterance. But nature must be quelled and conquered, here. Jesus might groan, within Himself, and weep, beside the grave of Lazarus; but He must still proclaim the resurrection and the life, and preach the faith to which alone they are assured. And I, who have but love and grief to bring to the dear grave that opens for our darling, must strive to dry your tears; and comfort others, when I need so much their comfort for myself. I had long loved him, as men seldom love a man; and he had well repaid my love. For many years, he had discharged, to me, with all the truth and tenderness of nature, the beautiful relations of a brother and a son. And every form of sorrow, that God ever sends, to chasten His beloved, had only been to them a surer trial, and a holier consecration. One-half my heart he took with him abroad: and every prayer bore up to heaven, with the beloved of my hearth, the wanderer of our love. And, when it seemed that God had granted our petitions, and that another month would bring him to our arms, the tidings came, that, at the moment, when his memory was sweetest to us, in that blessed Eucharistic Feast, which he loved so well, and had so often shared with us; and on the sacred day, when Christendom was all engaged in the devout commemoration of the Saviour's first appearance in his Temple,* he fell asleep in Jesus, and was safe with God. I had been more than man, had I not felt my heart-strings tear. I had been less, if, with my knowledge of the dying life which he had lived for years; if, with my experience of the trials of this present world, and of the Church here militant on earth; if, with my certainty, as perfect as belongs to human nature, that he was "gathered to our fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the comfort of a reasonable, religious, and holy hope, in favor with our God, and in perfect charity with the world," I could indulge the selfish wish, that he were here, or other than he is. The perishable heart, in its passionate yearning for the perishable, must bleed. But the immortal, redeemed, regenerated, and renewed, is healed, and comforted, in its love of the Immortal. The Cross of Christ, to which it clings, lifts it above the world. It can say, "The Lord gave, and the Lord hath taken away." And it can also say, "Blessed be the name of the Lord!"

I purpose not to sketch the life of Dr. Ogilby. It has been done, and well done, with a pen that flowed with truth and love, by one† who was his college companion, and has ever been his more than friend It will be done,‡ I trust, more fully and deliberately, than occasions such as this present. All that I propose to do, is to present some two or three of what may seem the salient points in his brief pilgrimage, with the relations which they bear to his whole life and character and then to transfer, from my heart to yours some of the beautiful impressions, which have been burnt into it, until they are a part of by the fervors of a love, that cannot die

Dr Ogilby was born in Dublin, on the 31st day but one of the year of our Lord, one thousand eight hundred and ten. Though he left his native land, before he was six years old, no one could know him, and not feel how true it is, that, when you find an Irish gentleman, you find a perfect gentleman Genial, cordial, generous; just off his guard enough to show his race; he loved to claim for the half blunder and half badinage, in which he sometimes caught himself, the national protection. His early education, though he had, in two instances, at least, most admirable masters,|| was irregular and spasmodic; and at one time, he had well nigh determined on a life of business. But he was born to be a scholar; and the sure re-action came, and "with a will." Admitted to the Freshman class, in that venerable Institution, which is your city's brightest ornament, at the close of one academic year, he presented himself to be admitted Sophomore, at the opening of the next: and had so thoroughly achieved the year's *curriculum*, in the mere Summer vacation, as to gain the point proposed, under the fiery ordeal of the strictest and most rigorous examination. Thus was the boy "the father of the man." He could always do more, in less time, and do it better, than any man I ever knew. Nor was this his most remarkable achievement. When yet a member of the Junior class, and only seventeen years of age, he was selected, by one who knew men well, the venerable Dr. Harris, then the President, to be the first Rector of the Grammar School of Columbia College. The wisdom of the choice was well sustained. He established the school. He raised it to great celebrity. He conducted it with distinguished success. Though but a boy, he governed boys, as pupils, and men, as teachers, with consummate skill. He kept up his college studies all the while, so as to graduate with his class; and he destroyed his health. The trenchant blade, of true Damascus temper, had cut through the sheath. In over-study, over-work, and over-care, the insidious disease was born and nurtured, which, "like a moth, fretting a garment," gnawed at his heart-strings, through a life of suffering, and severed them, at last. In 1833, then twenty-three, he was appointed, under most honorable circumstances, the Professor of the Greek and Latin languages, in Rutgers' College, New-Brunswick; then, as now, eminently distinguished for the ability and learning of its Faculty.—And he discharged the duties of his office so faithfully and so successfully, that, 1841, when the office of Professor of Ecclesiastical History, in our General Theological Seminary, became vacant by the consecration of its distinguished incumbent to the Episcopate of Maryland, the sagacious mind of its munificent founder, the lamented Mr. Stuyvesant, selected him to fill the vacancy: and the Church long since confirmed the action of the Trustees, in their adoption of the nomination. During his residence at Rutgers' College, he pursued his studies in theology, so as to be admitted, in 1838, by the Bishop of New-York, to Deacons' orders, and to Priests.' In the following year, he became a Presbyter of New-Jersey; and officiated, as Missionary, in connection with his Professorship, most faithfully and usefully, in the vacant and feeble parishes, and waste places, which lie around New Brunswick. His transfer to the diocese of New-Jersey was characteristic of himself. He belonged, canonically, to the largest of the dioceses.—He cast his lot in with almost the smallest; at that time not one half what it is now. He did so, on the ground of duty. He did so, that he might be useful. He did so, that he might serve God, and save the souls of men. His labors were the labors of true love. His record is in Heaven. His distinguished services, in the chair of Ecclesiastical History, are too well known to need consideration here. Not a diocese in all our land, where one and another of the zealous and devoted alumni of our Seminary—zealous and devoted, all the more, for the burning light of his example—will not rise up, and call him blessed: while the records of the Standing Committee of the Trustees, who were eye-witnesses of his self-sacrificing service; and of the learned and venerable Professors, who labored with him in the nurture and instruction of the young men, whom the Church regards as her chief hope; with their spontaneous expressions, who were accustomed to sit, as learners, at his feet, will bear, to after ages, the fullest and the strongest attestation of his learning, as a scholar; his ability, as a teacher; his loveliness as a man; his unreserving self-devotion, as a minister of Jesus Christ. Nor did the lustre of his beautiful example shut itself up, in its own immediate sphere of duty.—The records of the Vestry of Trinity Church, and of the students and alumni of Burlington College, are radiant with his name. The fathers of our oldest sacred corporation are here, to bow their venerable heads, in silent submission to the holy will of God; and more than a score of the sons of our youngest College have come up, together with their teachers, to weep with us the tears of their first sorrow. That such a mark should have been made, in less than forty years, and that with a physical system to which, for half that time, health was unknown; while it enhances, to our hearts, the weight of our great loss, demands from them the tribute of our gratitude to Him, who lent us such a man so long. The time would fail me to attempt to tell the countless ways in which his ready hand obeyed his active mind, in works of love and labor for the Church. He was always as ready to preach the Gospel, as he was acceptable in preaching it; and more cannot be said. And he preferred the places where poor people pray, to those where wealth, intelligence, and influence congregate.—His pen was as prompt, as it was powerful. The work, of which he made a conscience, the qualifying of himself to fill the difficult and influential post, where Providence had placed him, as yet allowed him but little time for the deliberate work of authorship. He hoped, at no remotely distant period, to attempt, what has not yet been fully furnished, a History of the Church. But, more than once, he met the exigency of the times, in publications, which were at once honorable to himself, and serviceable to the occasions which produced them. In the Convention of the diocese of New-Jersey, he was always active, energetic, and influential: and no man, of his years, has ever taken a higher stand, in the General Convention, for learning or for eloquence.—In the foundation of Burlington College, and in its administration as a Trustee, his services were invaluable. Not a provision, in instruction, or in discipline, that did not pass the scrutiny of his full and searching mind. Not an interest connected with it, that had not the entire devotion of his warm and noble heart. I bear my record here—and they are few that will dissent from it—that, in Dr. Ogilby, the diocese had, and has lost, a treasure, never, never to be estimated.—An inmate, for twelve years, not of my house only, but of my heart; an elder brother to my children; the sharer of my closest thoughts; the partner of my counsels and my cares, next to me, always, in the hour of trial; and, in a sickness, that was only not a sickness unto death, administering to me the holiest consolations of our religion, under the very shadow of the grave: what have I not lost, in him? Do I not need your pity? Shall I not have your prayers?

The attempt, to convey a just impression of the character of Dr. Ogilby, is strangely embarrassed, by its singular completeness, consistency, and harmony. It strikes you, as a whole, rather than in any of its parts. Like some exquisite mosaic, where an infinite variety of tints and shades combine, to make a perfect picture. I shall not attempt a philosophical analysis. I shall but strike off, from my heart, as it retains them, and forever will, the beautiful and graceful features, which made up the portraiture.

There was, in Dr. Ogilby, a singular vitality and vividness. He was always all alive. You never could mistake him, or his meaning. No one, that saw him once, could fail to get the most distinct impression. It was not in the eager glance of his keen eye. It was not in the well-defined and sculptured outline of his face.—It was not in his direct, straightforward positive approach. It was all these: and it was more.—It was a kind of radiance, that beamed from him. A light from within—*luce di dentro*—as the Italian artists call it. You felt it, though you might not think of it; and, when it had been felt, it never was forgotten.

He was a man of wonderful reality. He has been called, an earnest man; but that was only part of it. No one could ever doubt him. He gave you all his heart. He gave it to whatever he undertook. He could do nothing for appearance. He had no tolerance for shams. He went half-way, in nothing. He had the highest standard, and held himself up to it. The true foundation of this portion of his character was genuine humility. I remember well, when he was appointed to the Ecclesiastical History Professorship. His studies had not lain that way. He was to succeed a man of rare ability, and wonderful attainments. He was to do it at short notice. He was to do it with imperfect and uncertain health. He came at once to see me. He opened all his case. He told me of his doubts and difficulties. He laid his plans before me. He desired my judgement, as to their judiciousness. He felt much more than his true inadequacy to the work He proposed much more than its just requirements called for. He avowed, in deep humility, his devotion to the enterprise. He confessed, with perfect artlessness, his fears for the result; and he applied, in his own playful way, the encouragement which I gave him, in the homely distich, which he thought, described his case, and stated his defence:

> "He hobbled; but his heart was good:
> "Could he go faster, than he could?"

When Dr. Ogilby had given himself to any object, he had entirely given himself. If he was to meet me at some point, on an Episcopal Visitation, he was there, if he had to walk. When it was thought that he might serve a great and holy cause, by going to England, in its behalf, he had decided, while the proposal was half uttered. It was the same, in the class-room. It was the same, in the library. It was the same, everywhere. What he did was always heart-work. He did it with his might.

He was of that exquisite tenderness, which only women and brave men possess. You saw it, or you felt it, rather, in a thousand different ways. In its larger developments of hospitality and generosity, he never was surpassed. It was even more attractive in its minor forms. He was thoughtful in the smallest things. The properties of his tenderness were perfect. When a dear friend had triumphed, in a struggle more than for life, he hastened, from the rejoicings of the hour, to bear the tidings to an anxious woman. When a servant, who had come from where his family resided, followed his dead wife to the grave, he took his arm, and walked with him, and wept with him. And his last public act was to leave his bed of sickness, to preach the funeral sermon for a beloved physician.* "His head was good enough," one writes, of him; "but what a heart! I loved him, as a man might love a woman." And, for myself, I can adopt the words of David's lamentation, on Gilboa: "I am distressed for thee, my brother; very pleasant hast thou been to me; thy love to me was wonderful."

There followed, from all this, an irresistible attractiveness. I had abundant opportunities to judge of this. He was certain to be with me, when he could be, at the Visitations of my Diocese; and the welcome, which I always found, at every hearth, was doubled, when he was with me. He was alike, at home, in the most elegant society, and among the poorest and the plainest; and every face was brighter, when he came. To children, he was most especially attractive; and, when he visited St. Mary's Hall, or Burlington College, it made a sunshine, in the cloudiest day.

He was a man of wonderful efficiency. He would certainly have excelled, in any line of life. His business talents were of the highest order. He was as energetic in execution as he was skilful in design; and prompt, alike, in both. With ordinary health, how much he might have brought about! Had he attained the allotted threescore years and ten, what limit to the results of such ability and devotion! But it was not to be so. He never had been young. He had done more than man's work, when he was a boy. He had always lain under a man's responsibilities. He had lived his life out, at thirty-nine.

He had attained, in his short life, a most extensive influentialness. It was intuitively granted to him. It was the natural tribute to such reality, such tenderness, and such efficiency. For the learning of the scholar, for the prudence of the counsellor, for the helping hand of the executive how many looked to him, and leaned on him! How many miss him, now! His cheering look, his friendly grasp, his kindly word! How many more will miss him, as the sad certainty reveals itself, that he is gone!

Though, in the course of Providence, the life of Dr. Ogilby was almost wholly academic, I think the true bent of his religious nature was the pastoral. The priestly offices were his delight: to preach the Gospel of salvation; to minister the means of grace; to catechise the young; to comfort the sick; to visit the afflicted. He would have been the model of a parish-priest. He was a true Catholic Churchman. He had not in him the possibility of sympathy with Romish error. How clearly he demonstrated the faithfulness of his allegiance to the Church, in which his vows were paid, in his complete and perfect answers to the questions addressed to him, at the Visitation of the Seminary, in 1844. They were prepared, I know, off-hand. They flowed out from his well-stored mind, as the rich juices from the full ripe grape. He preached, in all its fullness, clearness and distinctness, the Gospel in the Church. He led the sinner to the Lamb of God, Whose blood had washed away his sins. He urged the duty of repentance. He taught the indispensable necessity of the renewal of the heart by grace. His soul's delight was in the worship of the Church. Before he had completed his country residence, he began to rear a wayside chapel, by the gate; that the neighbors and the wayfarers might worship, with his house. And the chief provision, in his last Will and Testament, was to secure, for perpetuity, its sacred designation. His guides and counsellors, in the communion, which he held, with God, in private, were Bishop Andrewes' Devotions, Bishop Wilson's Sacra Privata, and Bishop Taylor's Holy Living and Holy Dying. The last letter, which he wrote to me, was dated "Christmas Day." It was full of kindness, tenderness, and true devotion. The next week, he went to Paris. For a while, he seemed to be much better. His last letter was fuller of hope and encouragement, than any he had written. It was the fitful flame of the expiring lamp. In three days, he was dead. But he died not suddenly, or unprepared. He embarked, for Europe, on the 21st day of November, 1849. A week, before that, I spent the day with him; and administered to him, in the midst of his beloved, the holy sacrament of the Supper of the Lord. I never witnessed a more solemn and affecting scene. He fully knew his danger. He fully realized, that he never might return. Indeed, though he had hope of restoration; he was aware that a few weeks or months might terminate his life. He spoke to me as calmly as he ever did. He avowed his simple and entire dependence, for acceptance and salvation, on the Cross of Jesus Christ. He submitted himself, in perfect resignation, to the holy will of God. Whether he lived, or died, he was the Lord's His letters all have breathed the same devout and tranquil spirit. In his last weeks, he was even more than usually engaged in prayer and meditation. And, when the summons came, to call him home, he met it, as a child, that falls, in weariness, upon his mother's breast: and, with the simple sentence, "I am tired," upon his lips, he entered into rest. Into the secret places of her sorrow, who found herself alone with death, among the myriads of that crowded city; and who, thence, pursued her solitary way, beside his sacred ashes, through the storms of the Atlantic, no mortal may intrude. Nor trespass on that consecrated hearth, by which a mother, sisters, brothers, children, blend their tears, with hers. The COMFORTER alone can comfort them. And He, who is the SANCTIFIER, too, can make this most afflictive providence a fountain full of blessings, to His Church, and to ourselves. And our dead Ogilby have power, from Him, to draw from us the world and sin and self, to be where he is; while he waits, in peaceful hope, the coming of the Lord. It will be so, if we learn, from him, that this is not our rest. It will be so, if we learn, from him, that our true life is hid, with Christ. It will be so, if we learn, from him, to take the Cross up daily, and go after Jesus. It will be so, if we learn, from him, to prefer the Church of the living God, to our chief joy. So, shall our life be Christ; and death, our gain. And, so, when Christ, Who is our life, shall appear, shall appear, shall we also appear with Him, in glory. To Whom, one with the Father, and the Holy Ghost, Three Persons, and One only God, shall ever be ascribed the glory and the praise. Amen.

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* The Rev. Dr. Ogilby died on Sunday, 2d February, the Feast of the Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin; and, allowing for the difference of longitude, at about the time of the administration of the Holy Communion in our churches.

† The Rev. Dr. Haight, in his sermon, in the chapel of the General Theological Seminary; of which he is a Professor.

‡ His brother, the Rev. Frederick Ogilby, of Philadelphia, proposes to print, for subscribers, a selection from his writings; with a memoir, and a portrait.

|| The Rev. William Powell, and Mr. Pelham Clark.

* The late Dr. Macdonald.

From the Quarterly Review.

The Epistles of Ignatius:

THE RECEIVED GREEK TEXT AND THE SYRIAC VERSION.

The conclusions which we have to state are these:

1. The received Greek text contains nothing which might not have been written by Ignatius, no allusions to persons or events later than his time, no contradiction of any fact respecting him which has been well attested.

2. It agrees with the citations made by Fathers of the first three centuries no less than by those of the fourth, fifth, and sixth, as accurately as we have a right to expect; as accurately, *e. g.* as their quotations of Scripture agree with the text.

3. The Syriac version, on the contrary, though containing the few short quotations made by Fathers of the first three centuries, fails to give those of the following centuries, *i. e.* ceases to correspond with patristic testimony as soon as it became the custom to make large quotations.

4. Many passages of the received text, omitted by the Syriac, are evidently referred to by writers of that early age in which it was not customary to make long and numerous quotations from uninspired authors.

5. There was at an early period a Syriac version corresponding to the received Greek text, (except that it also contained the Epistle to the Phillippians) from which (*a*) the Armenian version is stated by tradition, and proved by internal evidence, to have been made; (*b*) the short abridgment composed of passages from the Epistles to the Romans, Ephesians, Magnesians, Smyrnians, and to Hero, (*corp. Ign.* 201, 2) was compiled; (*c*) certain extracts from all the Epistles, except that to the Romans, prefixed to Renaudot's ancient collection of canons, (*corp. Ign.* 197, 201) were taken; as also (*d*) three extracts from the Epistle to the Romans, (*corp. Ign.* 296) of which only two are found in the Syriac text. In the latter three cases, when the same passages occur both in the text and in the extract, the translation, though with some very slight transpositions, is almost identical; whereas, if we compare the Syriac text with the extracts made by Severus and Timotheus, we find the same Greek words variously rendered.

6. We have instances of the early abridgment of Christian writings in the East, sufficient to make it probable that the Syriac text is such.

7. The Syriac is in some places unintelligible, and presents a mutilated appearance for want of words which the Greek received text supplies.

8. It is incredible that the Epistles which were collected by Polycarp—who lived till the middle of the second century—should have been unknown to his disciple Irenæus, who wrote about the end of that century; or that Origen, the contemporary in some measure of Irenæus, should have been imposed upon by a forger; or that Eusebius, who had seen many of the disciples of Origen, should have had a different set of Epistles.

It is not necessary that we should frame a theory to account for the omission of each particular passage—many motives might influence a compiler. Before the third century was ended the Christian world had seen bishops who degenerated greatly from the primitive model; and although the sacerdotal powers accompany the office, not the character, the epitomizer may have felt that it was hard to apply the language of Ignatius to those who resembled Paul of Samosata. If he was infected with any of the more subtle heresies of the East, he may have omitted such doctrinal passages as seemed less easily reconcilable with these, while he would have no such disposition to omit a general affirmation of the Divinity of our Lord. Something he may have omitted to avoid repetition; something as having lost its interest in his time; something through negligence and not observing its importance. Moreover, an author is not always perfectly judicious in his expressions and arrangement, nor even consistent in his views and in adherence to his plan; and if some authors are chargeable with these faults, a compiler is not exempt from them.

The value of these three Syriac MSS. is in their confirming—not invalidating—the Greek recension; in their forming part of the evidence that this recension was current in the East, as well as received in the Greek and Latin branches of the Church; in giving especially a very early testimony to the existence of that epistle which was rejected by critics who admitted the other six. They are valuable as enabling us to correct in some cases the text of the Greek MS. It would be very strange if a MS. written centuries after the time of the author, were altogether free from corruptions; and, when but one MS. of an author is extant, ancient versions have a peculiar importance—but their value is according to the way in which they are used. Little advance is made if one version be looked upon as immaculate and all other authorities reduced to its standard: but much is done towards the restoration of the text, when they fall into the hands of editors who can consider the probabilities in every case, and estimate the witnesses according to acknowledged critical laws. The great services for which we are indebted to Mr. Cureton, is that his zeal and industry have rendered MSS.—which might otherwise have lain for years unheeded—accessible to editors who are capable of so employing them: it is no disparagement to his rare knowledge of Oriental languages that he is not equally qualified in some other respects to raise upon them a theory—at least such a theory as to disturb the conclusions of Pearson and Bull.

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om the Guardian.

Memorial of the Gloucestershire Clergy.

We have been much struck by a calm, earnest, and peculiarly plain-spoken address which has been presented to the Bishop of Gloucester by twenty-four of his clergy as expressive of their view as to "the real causes of the Papal "Aggression." They lay their statement before the Bishop, soliciting nothing, as they say, but his fatherly sympathy—not even a reply; but only anxious to relieve their own minds and to obtain his careful consideration of the acts which they set forth.

The tone of these memorialists is one which we earnestly wish were more common—a tone of fearless admission with regard to the evils and short-comings of our Church, untinctured by any vacillation, disloyalty, or discontent—still less by any thought or hint of defection—a tone of earnest and unflinching justice equally removed from the restless querulousness which feeds itself upon the evils of our Church, with little care sometimes, to seek out and amend its own share in them—and from the anxious timidity which not without some ground—fears to confess a scandal, lest it should give occasion for an unfavorable contrast with Rome. They do not wish to fret, but they are neither ashamed nor afraid to probe, the wound of which we are languishing

They observe that what they term "the high and arrogant "hopes entertained by the See of Rome" cannot have arisen from any thing less than a belief that the English hiearchy, if not on that verge of extinction, is at least "inoperative upon "the great masses of the nation, ignored by them." And they proceed to avow that for part of this belief there is but too much foundation:—

"No class of persons, however pre-possessed against our Church, could take such a view of her actual position, unless it had been in some measure true that our episcopate and parochial clergy have in fact lost that hold on the affections and respect of the people which they ought to have and which they once possessed.

"And while we admit it to be highly probable that this unhappy change in the feelings of the people towards the bishops and clergy may partly arise from the general decay of the principles of religious reverence and respect for superiors, we feel it our duty openly to confess that the blame rests principaly with ourselves, the parochial clergy, and with our rulers spiritual and temporal.

"We have to confess and deplore the existence among ourselves, the PAROCHIAL CLERGY of the Church of England, during almost a century and a half, of a lamentable degree of indifference to the sacred trust committed to us, in respect both of the preservation of the faith in its integrity, and of the salvation of the souls committed to our charge, the purchase of Christ's blood.

"Church preferment has been too much looked upon by us as little more than a means of obtaining a comfortable livelihood. Simoniacal transactions of various kinds have been in consequence very common amongst us, and we fear they still continue to be practiced often in indirect ways, and sometimes even openly and notoriously. The property of the Church has been regarded rather as a freehold for life, than as a maintenance allowed by God to those who devote themselves to the service of his Church; and the sacred ministry itself has been looked upon as no more than one of the professions, out of which persons of a certain education and position in society have to make their choice, for occupation and maintenance. This secular spirit has begotten amongst us a sinful fear of man, shown both towards individuals possessed of wealth and power, at whose vices or heresies we have been found too ready to connive, and still more towards large bodies of people, to whose excited passions and strong will the clergy have too often yielded, as necessarily paramount to law.

"We are convinced also that we are to blame for too great laxity in giving letters testimonial whether to candidates for orders, presenters to benefices, or persons nominated to curacies; in consequence of which, very unworthy persons have found and do still find but little difficulty in obtaining ordination or appointment to the cure of souls. Hence it is that in many cases the pastoral charge is grievously neglected, and too much of the time which 'so weighty a work' demands, is occupied by worldly amusements or business, to the dishonor of the Church and the 'hurt and hindrance' of many souls.

"And although the evils have been, we are thankful to say, in some degree mitigated of late years, yet there remain still hundreds of thousands of souls, some whole parishes, (and in certain cases amply endowed parishes,) left as a sheep without a shepherd, tempting, almost craving, the intrusion of the Romish or Protestant dissenter.

"And we," they add, after ascribing these melancholy results to the decay of ecclesiastical discepline and the want of a systematic and distinctive clerical education.

"And we who have ventured to subscribe our names to this declaration deeply feel, and here desire to acknowledge unreservedly before our Bishop and the whole Church, for ourselves in particular, that we, at least, have great need of this amendment, as having been in our own persons partakers of these sins and negligencies.—For who can look back upon the time he has spent in the work of the ministry, without perceiving that his own deficiency in zeal and self-devotion, in watchfulness and personal holiness, and even in heedful obedience to the Church, has greatly tended to lower the authority of her ministry in the minds of her people, to weaken her influence in the conversion of souls, and to open the door not only to Romanism and other forms of error, but even to profaneness, unbelief, and ungodliness of life?"

Having said this much for themselves, they do not hesitate to deal in the same spirit with other evils of the Church, especially with the jobbing (or worse) of ministerial patronage and the episcopal weakness and disunion which is its necessary result. For this, of course, we have not room. We will merely add two extracts from the conclusion of the statement:—

"On the whole, then, it can be no matter of wonder that the Pope should think that the hour has arrived for him to plant his standard again in this country, with good hope of success, when he sees the Church of England (the only body that can offer to his claims a resistance founded alike on ancient possesion, and a more real adherence to Scripture and to antiquity) in the relentless grasp of a latitudinarian Government, having Bishops forced upon her, whose doctrine she is bound to "hate;" deprived of all power of defining what the teaching of her own ministers ought to be; having the children of the poor, the lambs of Christ, so far as is possible, taken from her to be brought up in an indifference to religious truth,—debarred from the exercise of that spiritual discipline, which she herself declares to be essential to her well being—not allowed to withhold her sacred ordinances, no, not even the communion of her Lord's body and blood (except under severe penalties) even from the notorious profligate or the avowed unbeliever;—and last forbidden (in spite of the royal promise pre-fixed to the articles,) to make any attempt in convocation to settle the differences that distract her, to remove the evils that oppress her, to re-affirm the articles of the Christian faith which have been impugned, or even to complain of the grievances under which she labors.

"It appears to us no more than natural that Rome, seeing our Church thus held in chains and prevented from putting forth the energy which God hath given her, should think that her own time is come, when she may step in and usurp that office (which the State, so far as it can is forbidding the Church of England to fulfil,) namely, to be the witness and depository for God's truth, and the guide of souls to their eternal rest.

"If there be any of our brethren, whether of the clergy or laity, with whom our voice has any influence, we would solemnly entreat them to be instant in prayers day and night for the emancipation of the Church; and careful to search out, and repent of those sins which have moved Almighty God to inflict upon us a mark of His displeasure, so grievous, and so fearfully degrading, as the tyranny which now oppresses us. And in these things we trust even those amongst us who appear to differ one from another may find a bond of union. For whilst we sorrowfully confess that our dissensions on some matters and in some cases, touch the very substance and vitals of the faith, we thankfully declare our belief that there is much misunderstanding amongst Churchmen with respect to each other's views and language, which dispassionate explanation and charitable intercourse might remove. At any rate, we are sure that earnest unceasing prayer, and real amendment of life and heart, will, by God's blessing, engender in us such a true, deep-rooted, and loving zeal for the purity and integrity of our faith, as will bring us in His good time to truth, to unity, and to freedom. And then we need fear no "aggression" FROM ANY QUARTER."

But we have another reason for noticing this document besides its intrinsic merits.

Those of our readers who are at all conversant with Neo-Romanist publications must have observed a frequent appeal to what is called "the movement of 1833," for the purpose of arguing, or rather of informing us on the best authority, that those who were parties to this movement cannot, without deserting its principles, stop short of Rome. The argument is based on the assumption that these writers are the only persons who are entitled to declare with authority what those principles were, the only genuine exponents of the spirit and esoteric meaning of the movement. It savors a little too much of "There is myself, *fide licet* myself." Nor is this very unnatural; people readily attribute to themselves and those they admire an exclusive influence in any thing with which they have been largely concerned; and it is but too painfully true that one of those who have joined the Romish Church, and who speak in this tone, had earned, by his genius and devotion, the leader-ship of what was then called the Oxford party—a leader-ship conceded to him cheerfully, or rather gratefully, though not in all cases without some apprehension, by those who appreciated the services which he was rendering to the Church. But it is one thing to lead, to expand, to shape, to stimulate a movement; another to be its sole cause and spirit. And the movement of 1833 derived its force, not merely from that energetic host of persons who have preceded or followed Mr. Newman to Rome, bold in thought, somewhat scornful in judgment, somewhat to consider themselves as enlightened and despise others, and attached, not so much to the English Church as to something which they imagined themselves able to make of her—but from another and very different class; from men, who had inherited from their fathers in the faith an undoubting allegiance to the doctrines of the English Church—disciples of Ken and Wilson—men with little taste for the gorgeous or sentimental—with no tendency to Rome—who cherished the truth, not with the fervid zeal and unsatisfied aspirations of the neophytes, but with the calm persuasion of those who have been born to it. These men, really holding as familiar truths the doctrine which others made a thoroughfare to Rome, contributed to a movement which professed to base itself on these principles, not merely their personal exertion, but the influence which has been earned by unpretending activity, tried piety, and steadfastness, and the living evidence which they afforded that those principles were no new thing in the English Church. They were neither the leaders or the prominent men of the party; but they represented a spirit to which was due, in a great measure, the rapid progress made by Church doctrines during the last twenty years, and which a clear sighted historian of the times would recognize as one, and not the least influential, of the elements, both in the movement itself, and in its success.

The present document is interesting, because it tone, not less than the locality from which it came, mark it as proceeding from persons of this class—parish priests who are not less valued by those who know them, because their names have been little ventilated in the world of literature or controversy; who stand now just where they did before the publication of the first *Tract for the Times*, and who speak now to the English Church as, under similar circumstance, they would have spoken while Mr Newman was a disciple of Archbishop Whately, and few of his present followers had taken their degrees at the University.

Communications.

For the Churchman.

Education in the Church.

MR. EDITOR:

Much of the most truly thorough and efficient work of the Church is doing noiselessly and almost in secret. At all events, it is not in the ways men most frequent, or no sound of trumpet heralds it, or makes it known. Moreover, strange as the declaration may be accounted in this noisy religious age, when "prayers" and "alms" are chronicled, and all deeds of piety and devotion are required to be naked and open to a world wrapped in selfishness, and hating quietness as it does mystery and self denial, and in which what is wrought, not simply in the name of the Church, but *professedly* as duty therein, is thought to be exclusively instrumental of saving good, the work to which I refer is not *avowedly* religious work. I allude to what is accomplishing by duly qualified, conscientious, devoted and self-denying teachers.

I suppose no age has exhibited a body of men so numerous, of so high character, rare qualifications, and unsparing energy, consecrated to the employment of instructing youth as we find in the Church to-day.

Not that the office of teacher is more in repute now than formely. The contrary is the fact. This every one must allow in whom is a recollection of the world's heroes in letters, the wise men who gave to their intellectual age a pre-eminently golden mould, and impressed its character on all time future, and who, as teachers, stand before all others on the historic page for real greatness, who compares such recollection with what is seen now with respect to the same class of men, who, with whatever wisdom they may possess to claim for them kindred with their honored progenitors in office, are, by most men, lightly accounted of, and allowed but a comparatively limited influence.

Not that the pay of the teacher is more liberal, and more nearly commensurate with efforts and powers than other departments, inviting for occupation. The contrary is here, too, the fact. There is no man among us laboring like the faithful teacher who receives so little. This remark would be exemplified and proved by the statistics of our best, but for the most part, least considered schools. It is known that some teachers gain honor, repute, and money. But it is as well known that the mass of them, the great body of laborious, exact, thorough, self-denying, conscientious men in that office, reap but little in esteem, and are paid less, in proportion to the service rendered, than are operatives in the arts and manufactories.

Men are not, therefore, drawn to this department in life by simply the selfish aims of repute and pay. No, duty,

> "Stern daughter of the voice of God."

must and does impel them.

I look upon a teacher with a reverence second only to that which I am accustomed to regard him who has been "inwardly moved by the Holy Ghost to take" upon himself "the order and ministry of priesthood." Indeed, I believe the really faithful teacher does so account of his vocation, does deem himself similarly "moved" to his office, "to serve God for the promotion of His glory, and and the edifying of his people."

In this view, there is no inconsistency in merging the two great offices. Rather is it most fit that he who has been sacredly "called and chosen," by due authority in the Church, "to teach, and to premonish, to feed and provide for the Lord's family," should be the instructor throughout—should have the whole man to form, the mind as well as the heart—in order to "that ripeness and perfectness in Christ," which ensures salvation through him forever.

Thanks to God on behalf of the youth of our age, the work of education in the Church is now carried on by hundreds of men so called and qualified. Each pupil under them is treated as making, in his several parts—body, mind and affections—one being, with "immortality his birthright," accountability the condition of his existence here, and happiness or misery, as his individual character shall determine, under the decree of God, his present and everlasting portion. How highly, Mr. Editor, should parents estimate such teachers? How, "for their work's sake," should such be loved, and honored, and rewarded!

My attention has been recalled most strikingly to this subject by a chance, as men would term it, but, as we should rather say, by a providential visit to to the quiet, unobtrusive and almost unnoticed and unknown, but really most remarkably effective school, now in the tenth year of its history, at No. 36 Amity street, in this city.

Mr. Editor, I have known many scholars; I have myself, in time past, (I say this, hoping thereby to save myself charity in my comparison) taught and it was thought successfully; but in no school, in no place, have I seen such work of instruction done—such education of youth—as I recently had the pleasure of seeing by and under the Rev. Isaac Peck, whose school is that I have named. Why, boys of eleven and thirteen years of age were there reading Virgil, Cicero, Sallust and Homer with the understanding and ease of masters; and in Arithmetic, Algebra, Geometry, Trigonometry, and Conic Sections were as much at home as in the spelling book! I particularise no more; say nothing of the care in our own tongue further, or in the modern languages, or of the discipline and moral training. I leave all else to be inferred or witnessed. So far of what I saw, it is, in my opinion, due that I certify.

The work accomplishing in that school is great and good. And if other works, all inferior in comparison, are properly spoken of and made widely known, surely this, by which intellect is so wrought out, under due guarantees to the physical and morals parts, is most worthy of my notice. It is hoped that some Churchman, like me, desiring facilities for their sons, may hereby be led to visit and observe, and, doing so, may in time rejoice, in recompensing fruit, for having believed and seen.

Yours, &c., M. C. R.

NEW YORK, May 14th, 1851.

For the Churchman.

The President of the United States

has been making a *progress* through the land; and everywhere he has been received with the highest respect and enthusiasm. Four of the members of his Cabinet accompanied him and shared in the demonstrations of popular favor and approbation. There were in this city all the parades, processions, addresses, feasts and ceremonies usual and of course very proper upon such occasions; and immense numbers went to see and hear them. Amongst all of it, however, where was Religion? Was there in anything the slightest pretence that we are a Religious people? We have not heard of an invitation given to any minister of Religion, whether Jew, Christian or Mahometan, to any reception, or greeting, or banquet, or excursion, or that in the absence of the ministers, the Presidents at the feasts have had the decency to say Grace, or return God thanks, themselves. All this is not surprising if a little reflection is given to the subject. The great effect, if not design, of such assemblages, is self-glorification. The multitude only perceive the immediate agents, and no one cares to open their eyes any wider than suits their purposes. See—say they—what great things we have done!—What a mighty nation we are! But, who permits poor mortals to sport thus with time and space? At whose will do we and our successors enjoy all this? Who can in a moment annihilate, what long years of anxiety and heaps of treasure have combined with labors and lives, countless and immeasureable to build up? We are too busy, too sanguine, and too blind to see. Yet, it might be supposed that some respect and attention would be paid to the clergy, if only regarded as members of a learned profession. Some opportunities might have been given them, and the other learned bodies and professors to pay their respects to the Chief-Magistrate of the Nation. But no—Politics rules everything and everywhere. Not the noble science of that name, but that "falsely so called"—the miserable art of obtaining and retaining office, and its incidents, power and pelf, the tactics of the ins and the outs. The one of course surround the great man who wields the patronage and manage to appropriate him, body and senses all, wholly to the operation of their own arts and devices, and the outs would like nothing better than a chance to do the same.

For the Churchman.

The Pastoral Aid Society.

MR. EDITOR:

In view of the melancholy fact that the Diocese of New York has for some time past failed to give a proper support to the missionary cause within her borders, and the laborers being few, and the fields *so* white unto the barvest *just at this time*, this society, has at last come forth with a great flourish of trumpets, to the *aid* of the poor long-forsaken Missionary Committee. How timely! Truly a friend in need is a friend indeed! Now we feel encouraged—the work will now go on—the wilderness and the solitary place will bud and blossom as the rose, and the mourning missionary will take his harp from the willows, and bless God for the timely "Aid." The settled pastor, too, need only make his wants known, and, without asking a solitary question in regard to his theological views or what he thinks about coming events, this noble society—never stooping to the sneaking whisperings of fanatical anti-prayer-book characters—will speedily aid the *Pastor* even though the wardens or vestrymen might not desire the assistance.

But let us glance at the thrilling appeal of this society. In addressing the public they say:

"The only organization at present existing in the Diocese having kindred objects with our own, are the society for promoting Religion and learning, and the Missionary Committee, annually appointed by the Convention. With these fellow-laborers in a glorious cause we hope to co-operate most cordially, *as far as our ends are the same.*"

This is all very nice, dear brethren, but the misfortune is, that we can have but *one* Provisional Bishop, however glorious the cause. And after all, perhaps it would be far better for the Diocese to fall back upon its *present* Bishop, the injustice of whose situation is becoming daily more and more apparent, and whose protracted sufferings are eliciting the deep sympathy of even the infidel world.

Again:

"We know that our once useful City Mission Society has long since ceased from its labors, and left us nothing to do its work"

We sincerely condole with you, brethren; but let us "thank God and take courage" because we have now in its stead a society, whose value is above all rubies. Query: Think you, gentlemen, that your Catholic society would aid the once indefatigable City Missionary, and at present the Rector of a city church, surrounded by God's poor? Do you answer in the affirmative? Then why did his attachment to the Bishop of New York prove an inseparable obstacle in the mind of one of your prominent members to his taking charge of a certain free chapel in the upper part of the city? So the City Mission Society would not be of any service to you, unless you could have in its employ truly evangelical men—men who could snuff up the shadow of the good and great Dr. Pusey even across the mighty Atlantic.

But this tri-colored society—I say tri-colored, because, though you can scarcely find among them any two men who theologically agree, yet in these three things they are as one man, viz: in their opposition to the man whom our blessed Saviour and his twelve apostles, were they now upon earth, would quickly restore to his rightful work—to the election of a Provisional Bishop who will boldly run up the flag of "evangelical truth and apostolic order," and to Trinity church—yes, to Trinity church, the aggregate of whose gifts, loans, and grants, rating the lands at their present prices, considerably exceeds two millions of dollars, a sum more than equal, in the opinion of competent judges, to two-thirds of the value of the estate which remains—to Trinity Church, which has so long been the nursing mother of the Church in this country, and without whose liberal "Aid" perhaps a majority of those now influential churches, from whom she receives nothing but reproaches, would long ere this time have been dead as herrings.

They go on:

"We appeal to you, then, brethren, as churchmen, and as patriots. In a cause so good, and a field so boundless, who will say that we may interfere with some other organization?"

Why certainly no one would be so uncharitable as to suppose that so respectable, learned, and pious a body of christians would interfere with those Diocesan institutions to which they have so liberally contributed. Emulation is noble. You only wish to co-operate, the same as you did at the special Convention in aiding us to elect a Provisional Bishop.

They proceed:

"We do not intend to interfere with other societies in printing Bibles, Prayer Books, Tracts, or books for Sunday Schools."

Of course not. This is quite an unnecessary disclaimer. It is pleasant to think, that when we shall have elected a Provisional Bishop, then, the Pastoral Aid Society, finding no further object for such an organization—the "cause" being shorn of all its "glory," will devote their remaining funds to the Missionary Committee, appointed by the Convention; and when 'Bibles, Prayer Books, Tracts,' or books for 'Sunday Schools' are needed, will not be troubled with such an indistinctness of vision as to mistake No. 22 for No. 20 John street. By the way, I wonder if the Protestant Churchman intends publishing the recent Letter of Bishop Chase, the venerable presiding bishop of the American Church, in regard to the pseudo-evangelicalism of No. 22. The good bishop was a glorious leader in the crusade against the bishop of this diocese, do pray let us be consistent, and still follow "his godly admonitions."

They conclude with the following moving declaration:

"In short, we are united to do that intelligently and effectively, which any individual at any time may do by sending to a parish struggling in weakness, or to a minister of God's word whose heart is burdened with the care of souls, while his energies are depressed by the wearing anxiety to provide for the children which God has given him."

Really, Mr. Editor, I am afraid to trust my feelings in commenting on this precious scrap.—If there be anything in the recent "spiritual knockings," surely it is enough to make the spirit of Howard rap loud and long, enough to make the knees of some smite against each other. It is well known to the corresponding Secretary of the Pastoral Aid Society, that the Wardens and Vestrymen of Calvary Church, Williamsburg, had the names of two reverend gentlemen suggested to them by members of said Society, with the promise of a support, so soon as they could succeed in getting rid of the present rector of the parish, who had rendered himself obnoxious to certain gentlemen simply on account of his adherence to the good old-fashioned church principles which I hear, are dear to some, at least, in the above mentioned society, and which are as dear to Dr. Williams, their late candidate for the bishopric, as the apple of his eye. True, the Rector of Calvary Church thought, and still thinks, that a change of Wardens and Vestrymen is absolutely necessary to the peace and harmony, and the building up of the church.—If this be wrong, then our Easter elections are but a mere farce, and we may as well elect Wardens and Vestrymen for their natural life. But what is wrong in the goose is wrong in the gander. If I am correctly informed, an accomplished Rector of one of our most influential city congregations, and a prominent member of the P. A. Society, has dared to say what gentlemen he would be pleased to see around him as Wardens and Vestrymen. Having great experience in such matters, I presume he has been more successful than the Rector of Calvary Church. Now, I ask, would it be right, under such circumstances, for the Vestry of —— Church to request the distinguished Rector to resign his charge? and, upon his refusal to do so, then forthwith pass a resolution declining to pay his salary? Why, surely this would make the heathen blush. I know that in the case of the reverend gentleman just alluded to, the withholding of *his* salary would be a matter of moonshine for obvious reasons. But suppose Trinity Church, or individual members of it, should, after listening to the croakings of the disaffected members of the Vestry of said Church, so sympathise with them as to name certain clergymen, promising them a support, either of whom would be a proper successor for the present incumbent, it being a public fact, known and read of all men, that his labors for some years past have all ended in *smoke!* Would such questions be tolerated by any among us?

One word more; the Pastoral Aid Society certainly has a right to do as it pleases with its funds, but they have no right to interfere either directly or indirectly with the sacred relation of a Rector and his congregation. I have no objection, gentlemen, to your seeing your way very clear before you act upon any application You will of course act "intelligently and *effectively!*" but do, dear brethren, for Jesus' sake, if your own consciences will not tell you to do it, whenever a case comes before you which you *know* is one of trial and many sorrows—one who has waded through a sea of difficulties—"a minister of God's word whose heart is burdened with the care of souls, while his energies are depressed by the wearing anxiety, to provide for the children which God has given him." O hesitate not, even if you should lose *one* vote at the next Diocesan Convention, for you have no such object in view—your only desire is to aid "burdened hearts."

Υποσκαφισμὸς

For the Churchman.

MR. EDITOR:

I feel that "A Presbyter of Massachusetts" requires an answer, and I trust I can make one in the manner and spirit you indicate as the proper one, in your remarks at the close of your communication.

He speaks of my insulting the Bishop of Massachusetts. As a gentleman, I can offer insult to no one; but also as such I have a scorn for what is mean, and a hatred for what is unjust. Under the influence of these feelings I wrote what I did in protection of a young presbyter whom there was an intention to oppress evident in the course pursued by his Diocesan towards him. I then charged, and now repeat the charge, that Bishop Eastburn, before having any opportunity to judge of the Parish of St. Botolph, said he would "crush it if it cost him his Episcopate." That with this intent it was resolved upon at a supper party to prevent Mr. Prescott returning to be Rector of that Parish, by presenting him for trial; that carrying out this determination the Bishop violated all laws of courtesy and hospitality and converted a confidential conversation held in his study into matter of accusation against Mr. P. before the Standing Committee; that in his indecent anxiety to perfect matters as rapidly as possible he copied the presentment himself, (the Bishop surely is not clerk to the Standing Committee) and with as little view to his own dignity served the paper in person. That he attempted in violation of the spirit of the law, in outrage to all decency—upon a trial in which he was accuser, witness and judge—to pack the jury by renominating among the nine the very four that Mr. P. had previously rejected. Such are my charges against Dr. Eastburn—and let me ask by whom is the greatest insult offered to the *Bishop*, by me who in defence of one I shew to be aggrieved and oppressed *speak the truth* that I may tell others of his wrongs and raise up friends to him, or by one who uses that sacred office in the manner I have just exhibited? Is the insult and degradation of the Episcopate in the act or in the telling it? So much for what affects me in this charge as a gentleman. I am also accused of "speaking evil of dignities." I am not aware that I meddled with any *dignity*—but does "A Presbyter" call *truth* evil?

I have a great respect for "a Presbyter's" filial feelings, but even these should have their limits, and when a parent uses his office to tyranize over his children and openly avails himself of defects in the law of the realm to deprive them of privileges evidently accorded them, when he uses their filial confidence to bring charges against them which may blast them for life—in the meantime showing no fatherly kindness; offering no fatherly admonition, but parting from them with a smile on his lips and re-appearing with an accusation on his tongue, I think those limits wellnigh arrived at. That the Bishop of Massachusetts is such a father "a Presbyter" well know that more cases than Mr. Prescott's will prove. But a still graver charge is made against me as a Churchman, that I insult "the vicar of the Most High" "and raise my voice against the Holy One of Israel." In using such a quotation in such a manner "a Presbyter" has surely taken a higher strain than his cooler judgment would have dictated. The force of the accusation however is that I have spoken to the prejudice of my Holy Mother, and made her through her vicar less honorable in the sight of men This I utterly deny and still further say that however friendship has urged me in this mstter, love for Her zeal in Her service has urged me still more. Her "vicar" has already slighted his vicarship in putting it off and going down to fraternize with those whom, if he is honest, he must look upon as schismatics and heretics and who, knowing his pretentions as Bishop must despise him for so doing, and still more must—what shall I say they think of him when they find him chaunting with them such doxologes as a Unitarian can use.

Nay still further, though overseer of her flock in this part of her realm and charged with the care that her dignity and claims should be enforced at least amongst her children, he has asserted from his chancel the illegitimcy of her offspring and proclaimed her branch in England through which we obtain a lawful place in her heritage as founded solely by the licentious Henry, regretting that the schismatic Luther did not found it. He has from the same place slighted her favored ones and published her who is called "Blessed amongst women" as "a highly respectable person and that is all." He has put aside her sacred times and seasons; he has arbitrarily refused his Episcopal visitation to a portion of Her flock entrusted to him; but enough of this, though "a Presbyter" knows much more might said. To conclude—for my own part I have a regard for God's attributes whenever He may deign to show them to us; I respect His justice as set before me in the ermined Judge; I have awe for his majesty as shown in an anointed Sover[illegible] I venerate His priestly form as shadowed forth in His Bishops; but George the Fourth could not awe me—a Jeffries command my respect; nor can I have veneration for him who is in a wisdom unfathomable by us permitted to rule the Church here when he misuses his power and office, and whom I leave to "A Presbyter" to cover, if a Bishop's robe be not all too short.

BOSTON, May 17th, 1851. C. I.

For the Churchman.

Memoir of Capt. Congar.

MR. EDITOR:

Will you allow a paying reader of the Churchman from the beginning, to call attention to a notice of Capt. Congar's book. I have not seen it; but if it is anything like a fair transcript of that good man's own mind and heart, it must have in it—whatever else—some, nay many, precious things. The notice is a courtesy to which Capt. Congar is nobly entitled from the Churchman. True it is he was a *Presbyterian*; but he had none of the narrowness nor the sourness of the *Puritan*. He had no quarrel with the prayer-book; but loved and used it; and while a resident in Florida, the last twenty years of his excellent life, no man was more steady, or more generous and kind, in support of our domestic mission at St. Augustine and Jacksonville. For the comfort of the missionary and his family, he was even solicitously watchful and untiringly attentive. While Intendant, or Mayor of the city, though suffering under the infirmities and feebleness of age, he so faithfully and peaceably discharged the duties of his station, and to make all good men regret that he must leave it. "Active and zealous in support" of the denomination to which he belonged, he doubtless was. But that was the *man* more than the *Presbyterian*. He was active and zealous in the support of everything that he thought would be conducive to the good of men in any way. In short, Capt. Congar belonged to a small and select class of good men.

But if the book says "he was for 50 years a mariner and shipmaster of the port of New York," the book, I think, in that case must be in the wrong. He had lived in Savannah long enough to be there remembered with respect and affection, when I found him, a well established, and highly esteemed citizen of St. Augustine in 1833.

But no matter; on my first visit to your city, I shall certainly buy the book, unless, in obedience to my old friend's direction, I receive beforehand, a presentation copy of the Churchman.

AN OLD FRIEND.

For the Churchman.

DEAR MR. EDITOR:

> ——Pudet hæc opprobria nobis
> Et dici potuisse, et non potuisse refelli.
>
> HORACE.

If "A Presbyter of Massachusetts" had not plumed himself so much on his "Churchmanship" in his luminous Epistle to you last week, I should not have thought it worth my while to reply to him. As it is, however, and while I have the greatest respect, nay, almost veneration for many points in his private character, I am obliged to confess that I never read more exquisite sentimentalism in my life than in that letter, at least I never saw more fully verified the distich of Pope:

> Words are like leaves, and where they most abound,
> Much fruit of sense beneath is seldom found.

When a man talks loud and long about his "Catholic Churchmanship," his "high professions of Apostolical succession," &c., one naturally expects of him a *show* at least of consistency, nay, more, a fixedness of character, an exemplification of "high" unswerving Church principle. Yet would you believe it, this very 'Churchman' who now affects to despise "man-appointed ministers," was seen and heard not three months ago "holding forth" with all the ardor of dissenterism at an adjoining Conventicle, while by his side sat the 'man-appointed minister' of the congregation, and before him a delighted and numerous auditory! (Vide canon 32.) Now as I only acknowledge him for a sound and "well-taught Churchman," whose motto is ου γνωσις, αλλα πραξις who is none of your running with the hare and hunting with the hound kind of gentleman, but firm, honest, consistent. You may imagine my surprise at finding our "Presbyter" seeking to throw dust in the eyes of "well-taught Churchman" by proclaiming himself *one of them*, as if we did not know that the very essentials of what Churchmen consider the characteric of their profession, the πραξις, were wanting in him. And I cannot resist recording also my disappointment in this pretentious epistle. Notwithstanding its pompous exordium, its high flown metaphor, and elaborate peroration, I find that it neither proves nor disproves *anything*, it neither exculpates the Bishop nor charges your correspondents with inaccuracy, indeed, it rather admits the reality of their complaints, and the abstract justice of their plea. Why accuse them then, if their statements were correct, of "insulting," "wounding," "abusing," &c? Why such declamations language, such anathematizing quotations from Holy Scripture, such extravagant similies; if all the writer intended to say was that, in his opinion, your correspondents had erred in judgment? I really could not help saying of this labor of love, as the poet said of a similar production.

> Parturiunt montes,
> Nascetur ridiculus mus.

But our Presbyter says *he* is "insulted"—"wounded," "abused." Now I can only say that, if he comes forward as the public champion of his Father—who hesitates not to "insult" the church, by trampling upon the spirit, if not the letter of her Canons—who "wound" the consciences of her members, by advising some, by driving others to attend the ministrations of the Sects, as also by allying her in his own person to the teachers of "erroneous and strange doctrines", who "abuses the confidence of, and oppresses his clergy, at least, those, who on points of doctrine and discipline, differ from him—all which, I think I have seen stated by your correspondents, and as yet uncontradicted—if, I say, this worthy and in some points excellent "working man" of the very "respectable family of Massachusetts Brothers," of whom I presume his father is the head, wishes to put himself forward as the defender of such a non-natural paternity, I can only avouch my readiness to meet him upon his own ground. But, if he fancies *himself* "insulted," "wounded," and "abused," by a simple statement of facts, which, in no possible way involve either him or his, I can only declare that I pity his extreme sensibility. If his "Father" have been falsified, if he have been wrongfully accused, let it be shown how, and in what way he has been, and I am sure some correspondents will make whatever submission and reparation is in their power to make. But until then, let us repudiate such extorted constructions of their correspondence as that they have "insulted," "wounded," and "abused," or intended to insult, wound, and abuse, any person whatever.

It is worth observing, however, that in the latter part of his Letter our "Presbyter" tacitly acknowledges that the "Church is wronged by a Bishop," i. e. his Bishop; but, with perfect absurdity, adds, "I do not believe that it belongs to either you or me to say so." So then the Church must writhe and suffer under the wrong, while we, as dutiful children, stand aloof and not so much as lift up our voices in her behalf! Or in "Presbyter's" own phraseology, His 'mother' may suffer injury and wrong at his 'Father's' hands; but he, though a witness of the perpetration, would, instead of coming to her rescue, "rather like reverential Shem and Japhet bending in sorrow for a father's error, screen his exposure, snd with bleeding heart quietly bear his complaint to that father's peers." Was ever such absurd philosophy, such spurious Churchmanship, such poetical nonsense, heard before? If this be the creed of the "respectable family of Massachusetts Brothers," I thind we are, to say the least, deeply indebted to the present occasion for a new chapter on fraternal Theology. But I very much suspect, Mr. Editor, that this 'respectable family' is like Falstaff's "Eleven buckram men—*grown out of two*"!! The anecdote of the three tailors in Tooley street, who sent up a petition to the late Sir Robert Peel beginning, "We, the British nation," &c., is well known; and some of your readers may remember to have heard of a Scotch Clergyman whose parish consisted of two small islands in the Clyde, and who, in an extemporaneous prayer having besought every blessing spiritual and temporal upon the "greater and the lesser Cromlech," piously added a supplication that the Almighty would not "entirely overlook the *adjacent* Islands of Great Britain and Ireland!" Somewhat similar, I conceive, is the egotism of the family epistle—"I am a man and a brother and there is a respectable family of us brothers in Massachusetts." No one doubts their respectability, at least I do not, but I very much doubt their right to accuse your correspondents of "abusing," "insulting," "despising" their "Bishop—of glorying in the sharpness of their witty conceits and Ham-like sporting at the expense of their brother," simply because they laid a statement of the injuries and wrongs, which this Diocese has suffered and is still suffering, before the church—simply because they hesitated, under a sorrowful sense of duty and obligation to the Church, to record the puritannical, fanatical intoxication of the "father of reverential Shem and Japhet."

And above all I protest against the profane use of holy Scripture in this 'family epistle.' 'Whom then,' asks the writer, 'has your correspondent abused in abusing my Bishop?' . . . Even in the 'Holy One of Israel'! (proh pudor!) and he then proceeds to quote an irrelevant passage from St. Peter—"they" i. e. your correspondents "are like those of whom St. Peter spake" being "presumptuous—self-willed, they are not afraid to speak evil of "dignities!" So then our "Presbyter" is really so obtuse as to be unable to distinguish between speaking *truth* and speaking "*evil?*" or does he imagine that the Apostle considered them as coonvertible terms? And does he not perceive that in making such charges he is violating the precept of another Apostle.—Speak not evil one of another brethren?" Surely he must be aware of this—and he must be aware also that he jumps entirely over the main point in question, viz: the exculpation of his "Father"—making up in twaddle and accusation what he wants in *proof* and argument. But I shall say no more. And advising our good "working brother," when he again undertakes to defend so bad a cause, to be careful how he confirms what alas! is too well and widely known—that after all, "there's something rotten in the state of Denmark."

I remain Mr. Editor,
Very truly yours, ALAPA.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 24, 1851.

NOTICE.

The 21st volume commenced on the 1st March ultimo. Subscriber in arrears are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851.

Early Puritan Dissensions about the Prayer Book.

It has been alleged in favor of the "*charitable hypothesis*" in the construction of the Baptismal offices, that many of the Reformed Anglican Church used those offices, who did not hold the doctrine—*therefore*, the doctrine could not have been taught by these formularies. These men, argue the Gorhamites, were deeply attached to the Prayer Book; they were the framers of the offices whose meaning is disputed; they suffered for the sake of the "Pure Gospel;" and we thus have every inducement to confide in their veracity and integrety, as well as to trust in their learning and wisdom. When, therefore, their published sentiments and doctrines are inconsistent with the literal meaning of the Baptismal offices, we must adopt such other meaning as will be consistent with them, no matter whether it does violence to the wording of the officers or not. And this being established to their satisfaction; they go on to demand the same liberty themselves on the ground that the privilege has always been granted since the Prayer Book was adopted in its present form, and what has been allowed for 300 years *must* be right.

Now all this it will be perceived goes on the *charitable hypothesis* that these men on whom the Gorhamites rely, were really attached to the offices and devotions of the Prayer Book, and really accepted what it contained in a fair and allowable sense. It so happens, however, that we have very good evidence to the contrary, and that from an unimpeachable source. We have at different times referred to the troubles at Frankfort, among the English exiles about the use of the Book of Common Prayer, in the years 1554 to 1559. We happily have a full account on the Puritan side, drawn up by the actors in these squabbles, and first published in 1575. The author is supposed to have been *William Whittingham*, for some time Dean of Durham after the accession of Elizabeth, but silenced and finally deprived for his violent Puritanism. He became one of the leaders of the fearful schism which took place in 1570, and was the "fruitful source of woes unnumbered" to the English Church. He was a prominent participator in the shameful proceedings described in his book.

Mar. 1, 1851 — #1041 — #1042

It has been often stated that there were two Prayer Books put forth in the time of Edward VI: the first in 1549, the second in 1552. The former contained many Catholic usages of a pious and edifying character, which were omitted in the second, out of condescension to the weak consciences of some more nice than wise of the English Church and some foreign intruders; and some of the services, and especially the Communion office, were shamefully mutilated and mangled. It might have been supposed that when these changes had been made, that the Prayer Book thus altered would be satisfactory to those who desired them—but this proved an illusion. A small band of exiles from the persecutions of Mary and the bigoted adherents of Rome, gathered together at Frankfort, and showed their love for the English service Book by—rejecting it altogether! Some, as Cox, afterwards Bishop of Ely, contended that they were bound to use the book of Common Prayer, as it had been finally adopted by the Church. Knox, afterwards the Scotch iconoclast, Whittingham, and others, objected, and wrote to John Calvin on the subject.—They give a sneering and garbled account of the order of Daily service and of some of the offices, and conclude in the following dutiful and loyal strain:

> "Other things, not so much shame itself, as a certain kind of pity, compelleth us to keep close, in the mean season nothing diminishing the honour due to those reverend men, who partly being hindered by those times, and by the obstinacy and also multitude of adversaries (to whom nothing was ever delightful besides their own corruptions) being as it were overflowen, did always in their mind continually as much as they could strive to more perfect things." (p. 33.)

A good deal of allowance is no doubt to be made as to this assertion, but it shows us that some at least were dissatisfied with the service book, and did not *ex animo* assent to all that it contained.—They were therefore justly exposed to the charge of *unveracity*, in addressing God with words uttered by the lips, but repudiated by the heart, and therefore "in vain did they worship Him."

Master John Calvin's answer is a very remarkable one, and shows with sufficient plainness what his views were.

> "In the Liturgy of England, I see that there were many tolerable foolish things, by these words I mean, that there was not that purity which was to be desired. These views though they could not at the first day be amended, yet seeing there was no manifest impiety, they were for a season to be endured. Therefore it was lawful to begin of such rudiments or *absedaries*, but so that it behoved the learned, grave, and godly ministers of Christ to enterprise farther, and to set forth something more filed from rust, and purer. *If godly Religion flourished till this day in England, there ought to have been a thing better corrected and many things clean taken away.* Now, when these principles be overthrown, a church must be set up in another place where ye may freely make an order again, which shall be apparent to be most commoditious to the use and edification of the Church. I cannot tell what they mean which so greatly delight in the *leavings of Popish dregs.* They love the things whereunto they are accustomed. First of all this is a thing both trifling and childish. Furthermore, this new order far differeth from a change."(p. 35.)

This letter of Calvin's gave much contentment to Knox, Whittingham, and their followers, insomuch that Knox on a certain Sunday declared in his sermon that as "in the English book were things both *superstitious, unpure, and unperfect,* (whic he offered to prove before all men) he would not consent that of that church it should be received!"—Cox and the adherents to the established form were much offended, and the contest waxed warm. The Puritan faction wanted to have the matter referred to Calvin, Musculus, Martyr, Bullinger and Viret; but after much disputing nothing came of it. Grindall afterwards Archbishop of Canterbury, and a grievous favorer of the Puritans, while in that high office, occupied a sort of middle position in this matter, and was willing to reject a part, but not the whole of the English Book.

In the course of the controversy, some of these worthies spake very contemptuously of the Prayer Book, styling it "the prolix and ceremonious Book of the Church of England"—"a huge volume of ceremonies." They stigmatised it as containing "many foolish and fond things"—Those who advocated its use were denounced as "bringing in Papistical superstitions, and unprofitable ceremonies which were burthens, yokes and clogs." Such was the scandalous manner in which these malcontents spoke of the Book of Common Prayer as established by the Anglican Reformers. Although in fact the bitterest dissenters, they declared themselves the faithful members of the Anglican Church.

We have cited several extracts from this book that our readers may understand in some degree the nature of the contest thus carried on, and the unfavorable influence exercised by the Genevan Reformer upon the prospects and prosperity of the church of England. These same men who brawled at Frankfort, subsequently returned to England and endeavored to render paramount the system of doctrine and discipline they had learned abroad. They signally failed, but not without injury both external and internal to the Church. Some separated from her communion and founded Puritanism as a separate organization, while others remained in the Church using the solemn words she taught them as without meaning, and thus addressing the Triune Jehovah in the language of mockery. It must be considered too, that the state of the Church for many years did not allow strict enforcement of discipline, for such ecclesiastical prodigies as Whittingham, Cartwright and Travers were not silenced without much difficulty; and if these enormous delinquents were with difficulty rewarded according to their deserts, others who were not so obnoxious though heterdox and *unveracious* might escape with impunity. The attempted argument drawn from these sources to affect the interpretation of the offices of Baptism in reality amounts to nothing In the first place these men had no part or lot in the framing of the offices, and are therefore not entitled to dictate their meaning. In the next place it has been shown that they treated the Prayer Book disloyally and contemptuously, and therefore are worthless as witnesses of its true meaning. Again many of the most distinguished divines in the next generation were trained up in the same evil Genevan school, and no doubt shared in the feelings with which they regarded the "tolerable sillinesses" to be found in the Prayer Book, and wished their removal. This may help us in understanding why their preaching was so different from their reading; in the latter case they used simply the words of the church, though they believed them not; in the former case they used their own. It says little for the honesty and integrity of their modern imitators. That they are willing and even desirous to tread in the steps of these men, and to urge, that, because they could reconcile it to their consciences, obscured by sophistry and bewildered by controversy, to use in a non natural sense the most solemn words in which we can address God,—those now infected with the same virulent complaint may tread in their steps and follow out their devices. Such conduct is deserving of severe condemnation, and is utterly at variance with that uprightness and conscientiousness, which should be the glory of all who wat o n the altars of the Lord.

New York Ecclesiological Society.

The Anniversary Meeting of the Society was holden at St. Paul's S. School Room, at 8 o'clock on the evening of Monday, the 12th instant, the Rev. the President of the Society in the chair.

The Minutes of the last Quarterly Meeting were read and approved.

The Annual Report of the Executive Committee was then read by their Secretary, the Rev. Mr. Elmendorf.

The Report of the Treasurer, Mr. J. P. Pirsson, was then read by him, from which it appeared that the. Society is burdened with no debts, and has a respectable amount of cash on hand.

These two reports were accepted, and will be printed.

The Rev. Dr. McVickar, President of the Society, then read his annual Address, of which we give no abstract now. It is in the hands of the printers, and we hope to give copious extracts from it in our columns hereafter. It sets forth the ends and aims of the society, and explains the modes of its action, and the principles which it embodies and reduces to practice, in a way which cannot but produce a favorable effect on every candid and unprejudiced mind.

On motion of the Rev. Dr. Haight, the thanks of the Society were returned to the President for his Address, and the subject of printing and distributing it was referred to the Committee with power.

The Rev. Wm. A. McVickar then read a paper, on the wearing of the Stole by Deacons. He began by saying that the American Church has issued no directions concerning clerical vestments, except the "decently habited" in the office for the Ordering of Deacons and Priests, and the "rochet" and "the rest of the Episcopal habit" in the office for the Consecration of Bishops. But she has nowhere said *what is meant* by "decently habited" or by "the rest of the Episcopal Habit." Usage is no longer a guide—a sorry one at best, when so modern as many of our usages are—especially since three of our Bishops, feeling the evident propriety of some distinction between priests and deacons in the public ministrations of the Church, have prohibited their deacons from wearing the Stole. The right way is, not to be inventing new things of our own, but to go back and inquire after the old paths, and learn what has been the practice of the Church in ancient times. The Rev. Mr. McVickar would show that from early times the Stole has been regarded as the peculiar badge of the three orders of the Apostolic Ministry,—having been always worn by them all, but never permitted at any time to the inferior orders. so that to take away a deacon's Stole was formally (not *virtually*, of course,) to degrade him, or make him a mere *lay* deacon. It would leave the deacons without anything to distinguish them from the choristers, who in cathedrals are always clothed in the surplice; just as they are now without anything to distinguish them from priests. It is certainly as important to distinguish the ordained clergyman from the mere layman, as to distinguish the deacon from the priest. Primitive practice furnished the true remedy for both evils. The law of the Church of England was first investigated. Our "decently habited" is taken verbatim from the English Rubric, and what it means there, it must mean with us. In the beginning of the English Prayer Book, the rubric refers, for the law of clerical dress and ornament, to the Statute of the second year of Edward VI. This statute requires the Deacons to wear "albs with tunicles" (or dalmatics) when they assist the priest in the ministration of the Holy Communion. The ordinal of 1549, would seem to require "a plain alb" as equivalent to "decently habited," but also in another place requires the deacon to wear a tunicle while ministering. It is a singular fact that although the stole is worn universally in England, and always has been, so far as we know, by bishops, priests and deacons: yet there is no mention of it whatever, in the existing law of the Church of England. It has descended by a tradition so ancient, so universal, so unquestioned, that it has always been taken for granted by everybody, without opposition or dispute. Mr. McVickar then quoted a variety of authorities to prove that, from ancient times, the Deacon was always entitled to wear the stole; and also that the proper distinction between deacon and priest, was that the deacon wore the stole only over the left shoulder, while the priest wore his over both.

The Canons of the Council of Laodicea, A. D. 365, have been received into the Canons of the Universal Church. The 22nd Canon is as follows: "A minister (ὑπηρέτης, one of the inferior orders, Subdeacon or door-keeper.) must not wear an *orarium*, (the Greek name for what we call a stole) nor leave the doors. Its 23d Canon is: "The Readers and Singers (others of the inferior orders) must not wear an orarium, and so read and sing." Thus, long before the year 400 A. D. the orarium was no *new* thing, but had been so long worn that abuses had begun to creep in, which it was necessary to repress. Hammond and Bingham were both quoted to prove that, while Bishops, priests and deacons wore the stole, it was prohibited to all inferior orders. Severianus, contemporary with S. Chrysostom, speaks of the deacons wearing this habit on the left shoulder. The 2nd Council of Braga, A. D. 560, requires the deacons to wear the orarium properly over the shoulder, that they may be distinguished from sub-deacons. The 4th Council of Braga forbids priests to celebrate or receive the communion without having the orarium over both shoulders. Bingham concludes that the orarium on the left shoulder was proper to deacons; on both shoulders, the distinguishing badge of priests. The 7th Council of Toledo, A. D. 633, composed of 66 Archbishops and Bishops, and presided over by S. Isidore of Seville, passed canons which prove not only that the stole belonged to Bishops, priests and deacons, and to none others; but also that the stole was delivered to the deacon at the time of his ordination. The same council (canon xl.) requires deacons to wear their stoles over the left shoulder only; and plain, without being worked with gold and colors:—a fair inference from which is that the stoles of priests and Bishops *might*, at that time, be worked with gold and colors. The *color* of the stole was certainly *not* black, at any time previous to the Reformation. Ancient Mosaics were also referred to as agreeing with the above documentary evidence. A Mosaic in the church of S. Stephen in Constantinople, built in the 20th year of Theodosius the younger, represents S. Stephen in an alb, and stole on the left shoulder, finished with a tassel below. The Tersanctus is worked on it, 'Αγιος, 'Αγιος, 'Αγιος, arranged letter under letter. Illuminated manuscripts brought the evidence down much later, some of which represent the Bishop as placing the stole over the left shoulder at the time of ordination. These stoles are fringed, and have a cross at each end. In ordaining priests, the Bishop did not put on the stole afresh, but the end which hung behind was raised and placed over the right shoulder. The Bangor Pontifical, in use before the Reformation, in England, confirms the same—so that from the year 360, and probably long before, down to the Reformation, there has been one unvarying law and usage in the church. Of modern English writers, Palmer and another (anonymous) writer were quoted, both upholding the ancient usage.

The Rev. Mr. McVickar then answered the objections—all that he had heard—to reviving the ancient usage. 1st. It was a novelty. 2nd. It looked as if it were accidental, to see the stole only on one shoulder. Its being *now* a novelty is no objection, for it is also a novelty, unheard of in all the Church before—to *deprive the deacon of the stole altogether;* and yet this was done. And if something must be done to distinguish the two orders, the old distinction is no more a novelty than any part of primitive truth and order was when revived at the time of the Reformation. As to its looking accidental, people would get over that after seeing the "accident" happening regularly half a dozen times in succession.

On motion, the thanks of the Society were returned to the Rev. Mr. McVickar for his interesting paper, and a copy was requested for the archives of the Society.

In accordance with a previous request from the Committee, a call was made upon Mr. Upjohn, in the hope that he would favor the Society with the result of his ecclesiological observations during his late tour in Europe. Mr. Upjohn said he would have been glad to comply with the request, but that his business had not allowed him time to prepare a paper on the subject. On motion, the request was renewed, trusting that Mr. Upjohn would be enabled to comply with it at the next quarterly meeting in July.

The Annual Election of officers was then held.

The Executive Committee of the last year were re-elected *nem. con.* Messrs. E. M. Peck, and Charles Congdon were elected Auditors.

Mr. Upjohn laid before the Society, for their inspection, a number of engravings of the famous carved pulpits of Belgium.

A specimen set of the Society's Altar Plate was exhibited, consisting of a Chalice and Paten, Flagon, and Spoon. The articles were well finished, and executed with thorough correctness, and gave very general satisfaction. A letter from the Rev. Mr. Rankin, Rector of the Parish in Morristown, N. J. (for which the set was manufactured) was read, in which he expressed his satisfaction and that of his flock, at the beauty and appropriateness of the vessels, as well as the very reasonable price at which thay were afforded. In connexion with this quite a number of the drawings of various designs for chalices, &c., were submitted to the inspection of the Society, by the member of the Committee who has this branch of manufacture in charge.

By the kindness of Mr. Edgar J. Bartow, of Brooklyn, a magnificent collection of plans, elevations, &c., of King's College Chapel, Cambridge, was spread before the Society. They were highly admired by all, and unanimously pronounced to be the most beautifully executed specimens of architectural drawing they had ever seen. They were executed by Mr. Wilkins, an eminent English Architect of the last generation, and were purchased for Mr. Bartow in England, at an expense of several hundsed dollars. On motion, the thanks of the Society were returned to Mr. Bartow, for his kindness in permitting so valuable a work to be exhibited before them.

After the customary Prayers were said, the Society adjourned,

Foreign Intelligence.

The arrival of the *Cambria* at Boston, last Friday of the Franklin at this port on Sunday, and the Africa on Wednesday last, has put us in possession of our usual files.

The French Assembly are occupied with the question of the revision of the Constitution, which is warmly pressed by the Buonapartists. The advocates of the Bourbons advocate more and more boldly the restoration of the monarchy. It appears impossible that any material change of the Constitution can take place in the present condition of parties. The *Mountain* moved for the suppression of the extra allowance granted the new French Cardinals, for the expenses of installation, and the income in addition to this episcopal income, but it was voted down by 441 against 194.—Some anxiety was felt as to the anniversary of the 4th of May, but it passed off quietly.

In Belgium the Bishop of Jamaica is performing an Episcopal tour of Confirmation, for persons of the Anglican Communion. On the 15th of April 56 persons were confirmed at the Chapel Royal, Brussels. On Good Friday he preached and administered the Holy Communion to eighty communicants.

In Portugal it appears that the insurrection has broken out anew at Oporto, whither Marshal Saldanha had proceeded.

It is said that Prince Metternich is to return to Vienna, and possibly to power.

In England the great event for the week has been the opening of the World's Exhibition at the Crystal Palace by the Queen in person. The description in the *Times* occupies several columns. A brief but graphic account is contained in the *Commercial Advertiser*, and we have copied it on the 4th page.

Triennial Visitation of the Bishop of Exeter.—This was held on Thursday, the 24th of April, for a portion of the Archdeaconery of Exeter. About 120 of the clergy were present. The Rev. C. Bartholomew, incumbent of St. Davids' preached the Sermon, Ps. 80, 8-14, and reviewed in a masterly manner the several topics connected with the condition and prospects of the Church—the want of synodical action, the decision of Articles of Faith by a lay tribunal, the Papal aggression, the secessions to Rome, the excitement produced by the Premier's letter. It was listened to with profound attention, and caused a deep sensation. We shall publish it next week.

At the Visitation Dinner the Bishop explained his intentions in calling the Diocesan Synod, in a speech of some length, which we are compelled to defer to our next number.

His Lordship has addressed the following letter to Archdeacon Bartholomew giving the time and place of holding the Diocesan Synod.

Southmoulton, April 28, 1851.

Dear Mr. Archdeacon,—Having announced to my clergy my purpose of holding, with God's permission, a synod of the diocese, soon after the conclusion of my present visitation, I now request you to desire the deans rural to inform the presbyters, whether beneficed or licensed, in their several deaneries, that I have fixed on Wednesday, the 25th of June next, for the meeting of the synod, to be continued on the two following days.

We shall assemble, first in the chapter room, and proceed thence to the cathedral, at the usual hour of morning prayer; and, after having received together the holy Eucharist, will return to the chapter room, which the Dean and chapter have permitted us to use for that purpose.

The one great question, which only I shall submit to the synod, will be the fitness of our making a declaration of our firm adherence to that great article of the creed, "I acknowledge one baptism for the remission of sins;" as well as the doctrine of our church on the grace of that sacrament, as set forth in the catechism.

On the other two days we will discuss such matters of practical interest as shall seem best calculated, with God's blessing, to promote the great ends of our ministry, avoiding all questions of controversial theology.

It is manifest, that so numerous a body cannot usefully be brought together except by representation. I therefore invite the clergy of every deanery to elect two of their own number together with their deans rural, to meet me, the dean, and the great chapter, my chaplains and the officials of the archdeacons.

This election, however, it may be better to defer till within a short time before the proposed meeting. In the meanwhile, the questions to be proposed for consideration will be fixed. For this purpose I would desire the deans rural to call together, or otherwise to invite their clergy to transmit to me any questions which they may recommend for the consideration of the synod.

It is desirable that such questions, be proposed six weeks before the 25th of June, in order that I may select such as seem fittest, and submit them to the deliberation of the clergy of the several deaneries, a month before that day.

This will give sufficient time for their deliberation, and for electing their representatives.

As it is important that these representatives should have the full confidence of those from whom they are sent, I would wish that no one be considered as elected who has not an actual majority of the votes of those who are present, and the holders of the proxies of those who are absent. This would be best secured by electing each separately.

The clergy of every deanery may send their opinions on the different questions to be proposed through their representatives, who will, however, be free to give their own judgment on those questions in the synod.

We may humbly hope that this and future similar meetings may be a means of giving both to the Bishop and to the clergy at large the benefit of mutual consultation on various matters, which shall from time to time arise, of important consequence to our ministerial usefulness, and therefore to the edification of our people.

I am, dear Mr. Archdeacon, your affectionate friend and brother in Christ. H. Exeter.

In reference to this movement of the Bishop of Exeter, Lord John Russell stated in the Commons on the 2d May that "he had felt his duty to take the opinions of the Law officers of the Crown and he had ascertained that although Diocesan Synods had fallen into desuetude, it appeared that they were not illegal, more particularly in the present instance, as the Bishop of Exeter had disclaimed any intention of proposing Canons to bind his Clergy."

The *Gorhamites* in the Diocese have got up a petition to the Queen, praying her to prevent the meeting; but do not inform her how it is to be accomplished. We opine these miserable sycophants felt rather small when they read Lord John's lucid declaration.

The Oath of Abjuration (Jews) Bill was read a 3rd time on the 1st inst. by a vote of 202 to 177.—This was a much smaller majority than was expected, and insures its rejection in the House of Lords.

The Ministry have been twice defeated on the Budgets; in the first instance they opposed an amendment of Mr. Hume's for restricting the revenue Income tax to one year, which was carried by a vote of 244 to 230.

Much sensation has been produced by the publication in the *Tablet*, a Roman Catholic Journal, of a pretended letter from Lord Clarendon to the Earl of Shrewsbury, in which it appears that the latter has been carrying on conferences with the Pope and Cardinals on behalf of the English Government, indirectly and secretly, and disclosing their *reserved* intentions as to the Irish Colleges, the English-Roman hierarchy and other points. It is believed by many that the letter is no sham.

Several amendments of a stringent character have been proposed by Mr. Walpole, all which Lord John said he should oppose, except the first.

The Jubilee.—On the 15th of June next (Trinity Sunday) the Society for the Propagation of the Gospel in Foreign Parts, will have accomplished one hundred and fifty years of missionary labor; and on the following day, June 16th, (the anniversary of the signing of its charter), it is intended to have the full service of the Church in Westminster Abbey, on which occasion the Bishop of London has undertaken to preach. On Tuesday, June 7th, a public meeting of the friends of the Society will be held; and on Wednesday, the 18th inst., the anniversary sermon will be preached in St. Paul's Cathedral by the Bishop of St. Asaph. On the following Sunday, June 22d, sermons appropriate to the occasion will be preached in many of the principal London Churches: but in consequence of the recent collections which have been made under authority of the Queen's Letter, it has been thought better to defer the Jubilee Sermons generally to a later period, probably to the season of Advent, or the Epiphany, 1852, as it is intended that the Jubilee shall extend throughout an entire year, that is, from June 1851 to June 1852. The annual report of the Society just issued, gives the following interesting table, showing the extension of the Colonial Church:

Bishopric founded.		No. of Clergy when See was founded.	No. in 1850.
1825.	Jamaica	57	116
1825.	Barbadoes	50	129
1839.	Toronto	61	139
1839.	Newfoundland	10	45
1841.	New Zealand	9	31
1842.	Tasmania	19	51
1848.	Fredericton	30	52
1847.	Melbourne	3	15
1847.	Adelaide	11	22
1847.	Newcastle	17	27
1847.	Capetown	13	38
		290	565

—*Guardian.*

Nova Scotia.—The Archdeacon of Halifax has called together his clergy to take counsel concerning the raising of funds for the endowment of their Bishopric, the Archbishop of Canterbury informing them that the only available sum at the disposal of the Society for the Propagation of the Gospel in Foreign Parts is the interest of the fund left by Archbishop Tennison, amounting to about £440 a year "for the maintenance of Bishops in America." His Grace urges the subject on the colonists in the following language:

> "I need hardly remind you that a Bishop has now been maintained in Nova Scotia for upwards of sixty years, to the manifest advantage of the Church and the benefit of the province generally—without any expense to the inhabitants. That support has now been withdrawn, but I trust that I do not mistake the feelings of the members of the Church, in presuming that they will be anxious to meet the difficulty arising from the cessation of Government aid by their voluntary contributions.
>
> "A moderate income is all that is required; but at whatever amount it be fixed (and of this the clergy of the colony are the most competent judges) it should be derived from capital subscribed, so as to secure a permanent endowment of the See. It seems only fitting, too, that a suitable residence for the Bishop should be provided from local resources. What proportion of the necessary income of a Bishop can be raised in the diocese I have no means of judging; but I sincerely trust that both clergy and laity will perceive that the present is an occasion for the exercise of an ungrudging liberality; and I would urge you, therefore, to take immediate measures for commencing an endowment fund."—*Ibid.*

Capetown.—On Saturday, the 7th December, 1850, the Bishop of the Diocese consecrated the new church at Georgetown, by the name of St. Mark's. The church is a well-finished stone building, in the early English style, and is in every respect a most encouraging specimen of colonial workmanship, as well as a substantial proof of the zeal of the inhabitants.

On the afternoon of the same day, at the close of the afternoon prayers, the Rev. Thomas Earle Welby, M.A., minister of the English Church at George, and Rural Dean, was publicly instituted by the office of Archdeacon of George. The new archdeaconry embraces the districts of George, Swellendam, Beaufort, and the Knysna.

The same evening there was a public meeting of the members of the English Church at George, held by the Bishop, with the view of interesting them in the work going on in other parts of the Diocese.

The following day, Sunday, the 8th December, the Rev. William Andrews, minister of the Knysna, and the Rev. James Baker, minister of Swellendam, were admitted to the order of priesthood, and Mr. Thomas Henry, catechist of Schoonberg, was ordained deacon. Eighteen persons were confirmed that same evening.

The offertory after the services of the two days amounted to upwards of 34£, which will be applied towards defraying the small debt still remaining on the church.

On his way to George, the Bishop spent several days at the Knysna, when his lordship baptized 70 colored persons, and confirmed 15. The new church at the Knysna is not yet sufficiently advanced for consecration, but is rapidly drawing towards its completion. It is in the decorated style, and having the superior advantages of the Knysna stone, is likely to outvie the correct and tasteful building just completed at George.—*Col. Ch. Chronicle.*

Md'lle Lind has continued her concerts at Tripler Hall and Castle Garden during the past week, amid, if possible, increasing enthusiasm and admiration. The concert at Tripler Hall on Friday week last was a splendid one. "*Non mi dir*" was sweetly and expressively sung, with an occasional profusion of ornament, and the *Ma la sola* was magnificent indeed. The whole song, both *Scenæ* and *Aria*, was beautifully rendered. The Cavatina "*Und ob die Wolke*" was deliciously given, with the utmost purity and expression: we think this one of the most charming of her performances. *Auld Robin Gray* exhibits very pleasingly the versatile talents of the songstress and much originality of conception; and her splendid *Mountaineer's Song*, with the sound of the horn dying away in the distance, was wonderful indeed. We think it would be well if people would restrain their desire to applaud till Miss Lind has made her *final curtesy*. Some of her most brilliant finales were sadly marred by the impetuosity of those who *thought she had finished when she had not*. The trio, *Fatal Momento*, was rapturously encored, nor should the duet, *Parlar Spiegar non posso*, admirably executed by Sig'ri Salvi and Belletti be omitted. The solo by the former, *Al quest' anima oltraggiata* was sung with much spirit, and the *Largo al factotum* of the latter was capitally executed.

This hall exhibits the wonderful purity and sweetness of Miss Lind's high notes much better than Castle Garden does. As usual the orchestra was admirably filled, and executed its functions with marvellous precision and effect.

Malice and Uncharitableness.—The Rev. Editor of the Protestant Churchman is sadly irritated by two communications that appeared in our columns the week before last, and sees in them "an attempt to revive the prostrate cause of Bishop Onderdonk." We think it right to say that they were inserted to place *certain facts on record*, not with the design of producing any *immediate effect*. It is throwing "bread on the waters" that the recompense may in the good Providence of God be received after many days." Does this ruthless and malignant enemy of his Bishop suppose that fiendish hatred and the malevolent expression of it, will deter our correspondents or ourselves from stating *facts* to the world, and declaring our sympathy and respect for one who, through the machinations of his enemies, is 'prostrate' and suffering? If so, he judges us amiss!

Therefore, Jew,
Though justice be thy plea, consider this—
That in the course of justice, none of us
Should see salvation; we do pray for mercy,
And that same prayer doth teach us all to render,
The deeds of mercy."

Ascension Day in Trinity Church.—The First Morning Service, with Sermon and Holy Communion, will be celebrated in Trinity Church on Ascension Day (Thursday, 29th May) as has been done every year since the Consecration of the Church on Ascension Day, in 1846. On these occasions the whole of the Clergy attached to the parish, with several others of the city and neighbourhood, usually attend—and the vestry, and the trustees of Trinity School with the Rector, teachers and scholars, are also present. After service the boys have a high holiday, and go to some pleasant spot, to enjoy it with their preceptors and friends. *The hour of morning service is nine o'clock.*

New Publications.

A History of Greece from the earliest times to the Destruction of Corinth. B. C. 146. By Leonard Schmitz, F. R. S. E. New York. Harper & Bros. 1851. pp. 541.

Dr. Schmitz is favorably known as a classical scholar by the series of School Classics he is now editing, and by a History of Rome which has been favorably received. The present volume is based chiefly upon the learned work of Dr Thirlwall, Bishop of St. Davids, and follows it closely in the first portion down to the Peloponesian War. The latter portion has been very much abridged, and arranged by the author. On a cursory examination it appears to [illegible]d carefully written, and to be an excellent manual on the subject. The account of the various tribes and races at the beginning is instructive and comprehensive.

The Philosophy of Mathematics translated from the *Cours de Philosophie Positive* of Auguste Comte, by Wm. Gillespie, Professor of Civil Engineering and Adjutant Professor of Mathematics in Union College. Harpers. 1851. 8vo. pp. 260.

A very valuable and profound work on this important science, and which will be hailed with much gratfication in its present handsome form. We are spared from saying more at present by the kind promise of a full notice from a very competent source.

Mayhew's London Labor Nos. 5 and 6 have been published by the same firm. They contain further disclosures of the strange occupations and shifts to which the London poor have recourse to support life, and dreadful pictures of the vice and immorality, practised at the lodging houses, in the purlieus of the great Metropolis.

Several volumes and pamphlets lie on our table, which we are reluctantly compelled to postpone through other engagements.

Diocesan Intelligence.

Western New York.—*Pastoral Letter.—To be read in all the Churches.*

To the Clergy and Congregations of the Diocese of Western New York.

Dear Brethren:—I have received from the Archbishop of Canterbury, the following letter, addressed to me as Bishop of Western New York.

In compliance with the suggestions of this letter,—in recollection that "the Protestant Episcopal Church in these States is indebted, under God, to the Church of England for her first foundation, and a long continuance of nursing care and protection," applied through the agency of the Venerable Society thus named,—under the deep conviction that on the Missionary spirit, Missionary contributions, and Missionary zeal, the Church in this country still depends for her enlargement—in the knowledge that she is openly and solemnly committed to the work of Missions at home and abroad—and with the fact before us that, of the one hundred and thirty-five parishes in this Diocese, all but six are the offspring of Diocesan Missions, a branch of the same blessed agency,—I very cordially concur in the propriety of celebrating in this Diocese, with prayer, praise, and alms, the third Jubilee of the Venerable Missionary Society, which is thus, in the fellowship of a common faith, and the brotherhood of the Holy Catholic Church, presented to our notice. I therefore recommend,

1. That, on June 22d, of this year, we unite our hearts and voices with our brethren abroad, in prayers for the wider and fuller propagation of the Gospel.

2. That Sermons be preached on that day throughout the Diocese, on the subject of Missions, comprehending both ministry and means, as the appointed agency for the extension of the Gospel, and the salvation of men.

3. That we add our alms to our prayers by a collection on that day in all the churches, to be equally divided between our Foreign, Domestic, and Diocesan Missions.

4. And that some of the following Collects be used on the occasion of the Jubilee, as the concluding prayers after the sermon:

The second and third Collects for Good Friday.
The Collect for the third Sunday in Advent.
The Collect for the fifth Sunday after Epiphany.
The Collect for the sixteenth Sunday after Trinity.
The Collect for the twenty-second Sunday after Trinity.
The Collect for St. Peter's Day.
The Collect for St. Simon's and St. Jude's Day.
The Collect for all Saint's Day.

And now, imploring the continued blessing of our Divine Lord, on every effort to promote the Gospel of salvation, and commending you to the grace and guidance of the Holy Spirit,

I remain affectionately,
Your friend and Bishop,
William Heathcote Delancey,
Bishop of the Diocese of
Western New York.
Geneva, W. N. Y., May 3d, 1851.

[*Gospel Messenger.*

Massachusetts.—The annual convention commenced its sessions on Sunday last in Trinity Church, Norton. The opening sermon was preached by the Rev. Charles Mason. Some interesting discussions are anticipated.

CLERICAL CHANGES.

The Rev. Edwin R. T. Cook has received and accepted an unanimous call to be Rector of Calvary Church, Brooklyn. Address, 157 Adams' corner, Concord st.

The Rev. Eli Wheeler requests that all communications to him, be directed to Red Bank, Monmouth Co., New Jersey.

To Correspondents.

"R. T. S. L." in our next. Veritas is received; also, "A Country Parson."

Married.

In Calvary Church, N.Y., on the 15th instant, by the Rev. F. L. Hawks, D.D., the Rev. Richard Cox, Rector of Zion Church, N. Y., to Ellen C. Van Wyck.

Notices.

TRINITY CHURCH.

On Sunday morning a collection will be made in Trinity Church, in aid of the "Protestant Episcopal Tract Society," having been postponed last Sunday, in consequence of bad weather. The friends of the Bible and Prayer Book whose precept and Doctrines this Society promulgates in its gratuitous distribution of Church Tracts, are kindly solicited to extend their liberality in furtherance of the good cause.

☞ The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday Room of St. John's Chapel, in the City of New York, on Wednesday, the 25th day of June next, at 6 o'clock, P.M.

Jon. M. Wainwright,
Secretary pro tem.

DIOCESE OF NEW JERSEY.

The Reverend Clergy are requested to assemble at Riverside, with their surplices, at 9 o'clock, on Wednesday morning, May 28th, the day of meeting of the Annual Convention of the Diocese.

PHYSIOLOGY PHILOSOPHICALLY CONSIDERED.

Dr Lambert has the honor of announcing to the Ladies and Gentlemen of New York, that he will commence a very short course of Lectures, Friday evening, May 23d, in Broadway Tabernacle, at quarter before Eight. Tickets 50 cents.

The object is to present Physiology in a manner at once new, concise, interesting and useful, to show that more than is usually thought it is applicable to increase the happiness of home—add to personal attractions—render business successful, as well as improve health and prolong life.

MARYLAND CONVENTION.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will be held in St. Paul's Church, Baltimore, on Wednesday, May 28th, at 9 o'clock, A.M.

May 6-3t H. Colburn, Secretary.

BURLINGTON COLLEGE.

The ninth Term of this Institution will open on the first day of May next. Early application is requested. Address, the Right Rev. Geo. W. Doane, D.D., President, Burlington, New Jersey. Apr 5 2m

ST. MARY'S HALL,

Burlington, New Jersey.

The Twenty-ninth Term of this Institution will open on the first day of May next. Early application is requested. Address the Right Rev. Geo. W. Doane, D.D., Rector.

Mar 29-2m

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 341 Broadway, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen and Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give entire relief to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since May 13, viz:

A widow's mite, per R M Thackara, 5; St Matthews, Pike, Pa, 3; Trinity, Portsmouth, Va, of which 2 50 for Oregon, 21; St Johns, Peg, Pa, 10; a member of St Johns, Laporte, Inda, half 50; San Augustin, Texas, 10; L Zanesville, Ohio, half 2; Easter offgs Trinity ch, Ulster, NY, 7 50; Oregon, 10; Christ, Mobile, Ala, 140; St Pauls, New Albany, Inda, 5; Fem Miss Soc, Christ ch, Savannah, 35; St Johns, 26 39; St Pauls, Govehland, Va, 8; Western, Pa, Charles city, Va, 15; Raleigh and Genite, Pa Amelia and Pouhattan, Va, 12; a friend to Missions, Buffalo, W NY, (Jews) 5. Total, 315 39.

THOMAS N. STANFORD, Treas.,
New York, May, 20, 1851. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of May 13, the following contributions, viz.:

Connecticut Bethelem, Christ, Chi, 3; Phila, Epip Ed, J H Towles, Af, 20; Savannah Ladies African Soc, 25; Ed 4 pupils, Af, 80—105; Concord, N H, 6; half fruits self-denial in Lent, 4; 2 ladies Fem Ed, Chi, 3—13; Fortress Monroe, T, 5; St James, Birmingham, Ct, 5; St Matthews, Pike, Pa, 2 40; Mrs L R, Ed. Nicholas Fish, Chi, 25; Holy Trinity, Prince Geo, Va, widow's mite, 5; St Pauls, Rockland, Va, 20; Westover parish, Va, 20; St Paul's, Norfolk, 47 75; Miss S Moore, 5; St Lukes, Pouhattan, 30; Amelia and Pouhattan. Raleigh and Genito parishes, 12; Christ, Brownsvile, Pa, 20; Trinity, Ulster, NY, half 7 50; "L" Zanesville, O, half 2; a member of St Johns, Laporte, half 50c; Ladies Chinese Society of Savannah, Geo, Edu of 7 pupils, China, 175; for Fem Sch B'g, Shanghae, 125; Holy Trinity, Brooklyn, support of Miss Tenney, Chi, 1 yr, 100. Total, 928 75.

P. P. IRVING,
May 19, 1851. 2 Park Place.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 13th inst.

St Andrews ch, Harlem, Rev G B Draper, 3; Trinity, Ulster, Rev E A Nichols, 4.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, May 20, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 13th inst.

St Andrews, Harlem, Rev G B Draper, 3 29; Church Charity Fund, Pottersville, G Huntington, 2.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 20, 1851. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From Miss S M C DePeyster, 10.

He hardly need add, that this kind offering was peculiarly welcome. Trying cases among the sick, afflicted and necessitous, are constantly before him; many of which have a strong claim upon his warmest sympathies and most affectionate solicitude.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

May 6, 1851.

LITTELL'S LIVING AGE, No. 367, 12½ cents.

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A CLERGYMAN of the Church, who has for the last ten years, been engaged in teaching the languages and mathematics, desires a situation as assistant or associate in some school in the city. References will be given to the leading clergy of the city, and to former patrons. Address "Georgius," Churchman office.

May 24-5t$

Selected Matter.

[From the Spirit of Missions.]

Letter from the Rev. Mr. Syle.

Health of the Missionaries—Distribution of the Scriptures—Plans of Instruction—Demand upon the Time of a Missionary—Confirmation by the Bishop—New Communicants.

Shanghae, China, 16th Jan., 1851.

Rev. and Dear Sir:—My last communication to you was despatched on the 20th ult., to go by overland mail. I will now endeavor to give you a brief account of our progress during the time that has since elapsed.

The Bishop had suffered somewhat more than usual during the past month; so much so, as to be obliged to refrain from preaching and teaching for several days, and on some occasions when he has exerted himself, being very much injured by the effort. Mrs. Boone's very severe illness, and a good deal of sickness also among the children, has helped to make the few past weeks peculiarly trying. But we are thankful to be able to say, that at the present time, the health of all in the Mission seems improving; and when we look back upon the sufferings and bereavements of the year '49, our hearts are made grateful on account of the exemptions of the year just past. Miss Jones' health, though recruited, is far from re-established; the Bishop's (as I have intimated) is very precarious, and Mrs. Boone has probably may weeks of suffering before her; Miss Tenney, Mrs. Syle and myself are quite well.

The Gospel of St. Matthew, according to the new revision, having been published, and I being more at liberty than for some months past, to pursue my labors among the people in the city, I have commenced the execution of a plan long projected in my own mind, of visiting every heathen temple, shrine, fane, convent and monastery in this whole district, leaving at each a copy of the Gospel, either in the book style or the vernacular, or perhaps both, as may seem expedient, according to the circumstances of each case.—When I shall have completed this undertaking, I may perhaps be able to give some reliable estimate of the lands, buildings and persons devoted to the immediate support of Idolatry in this neighborhood.

In order to make this distribution as efficient as might be, I have had a stamp cut, two or three impressions of which I enclose. The Chinese block cutter has produced a somewhat rude, but correctly-proportioned outline of the north end of our Church: this was done for the purpose of drawing attention to the books, (which are entirely Chinese in their appearance,) and of enabling the readers to recognize the building as they pass along the streets. The words underneath are to the following effect:

"Whoever reads this book, and does not understand its meaning, at any hour may come to Christ Church and personally receive explanations. The Church is in Shanghae, at the south side of the Hong Bridge. Every Worship Day, (Sunday,) at 9 and 3 o'clock. The Religion is preached."

I am not without hope that, with the blessing of God, this announcement will have the effect of increasing the number of those who come to make inquiry at the Church. As it now is, a good portion of each day is spent in conversing or reading with those who come professing to be learners.

Those who seem to be in earnest, and are willing to attend regularly, are (such of them as cannot read) given over to the Chi's care to be instructed orally, and are catechized by him until they are "able to say the Creed, the Lord's Prayer, and the Ten Commandments" in the vulgar tone. After this I form them into a class, add farther instructions, (and I assure you it is the "line upon line" process, ten times repeated,) and read and explain, with old *Soodong*'s assistance, one of the Gospels: this I consider the *minimum* of instruction, upon the strength of which a heathen should be baptized.

In the case of those who can read with facility, the Bishop's Catechism furnishes an invaluable help. I am convinced that a learner who has been carefully carried through this and one of the Gospels would be found far better acquainted with the great facts and doctrines of Christianity than he could become in twice the time spent in irregular reading of the Scriptures in a course ranging from Genesis to Revelation. I speak now of what is found necessary to be insisted upon previous to baptism. The instruction of those who have been "admitted to the fellowship of Christ's religion" is not intermitted; but is carried on with the same frequency and particularity as during the preparatory course. On Sundays, at the public services, and more privately on Tuesdays and Fridays, it is my high privilege to feed with food convenient for them the little congregation whom the Good Shepherd has committed to my charge.

This part of the work is truly interesting and delightful, and is becoming every week less and less difficult: the point of greatest difficulty is that of determining upon the suitableness for baptism of those who apply. Of all the extraordinary gifts of the Spirit, I believe the Bishop and myself would covet most earnestly the "discerning of spirits." Most trying is the exercise of heart and mind to which we are subjected when called upon to admit or discourage a candidate for baptism. The sense of sin, *as sinful*, appears to be felt in so slight a degree, that in a large number of cases it seems not to be present at all in those who first apply; but our prayer and hope is, that, during the period of instruction, the Spirit will graciously come and bless the Word to the conviction of those who have been made willing to learn.

At present there is one case of peculiar interest among the learners under my charge; a woman who is aunt to one of our school-boys, and at whose house that poor blind man died, whom I baptised when very near his end. She is one of the few who do not look to us in the way of pecuniary dependence, and this circumstance relieves her case of some of the difficulties which attach to those, where the candidate is either supported in the school, or employed by us as a servant or a teacher. Some four or five who were reckoned among the candidates in former months, have ceased to give us any ground for hope as to their sincerity.

I have been thus minute in recounting my occupations at the Church, because since the Bishop has been able to resume the charge of the school, I have given myself more entirely to the work to be carried on there. It would be well worth while, if I could spare the time, to write out a full description of all the visitors that come to my study during one week. Needy persons seeking employment many; now and then a Romanist, sometimes a Priest; about three weeks since, two (Italians) came and had a long conversation: a poor little hunchback, who implores me to "lend" him about 300 cash (say 20 cents) as capital, to set him up in business; an opium-smoker between whom and his father I had interfered when they were fighting—he comes for an antidote to the drug, and for some means of earning his food while under medical treatment; a poor man with his little daughter, whom he was about to sell to be brought up as a "singing girl," that is, a prostitute; but *Soodong*, who heard of it, persuaded him rather to give the child to Miss Jones, (which has been done;) a *ci-devant* Mandarin who (according to his own account) had just returned from a three-years' exile in the Mohammedan provinces at the Nort-west—these, and yet more diverse, are the materials upon which, in the course of providence, I am called upon to act in disseminating a knowledge of the truth. Oh, let not prayer be wanting among our Christian friends at home, that some of these may be saved, "as brands plucked from the burning!"

On the Sunday before Christmas Day, the Bishop confirmed four—the same whose baptism has been previously mentioned. This Christmas was one of chastened enjoyment to us: several of our little company were sick; but these four were added to the number that met around the Lord's table, and thereat our hearts rejoiced.

Believe me to be, Rev. and Dear Sir,
Very truly yours in the Lord,
E. W. Syle.

From the Correspondence of the Commercial Advertiser.

Opening of the Exhibition.

The great ceremony of opening the Exhibition is passed. Prince Albert, who is the real head and front of the whole enterprise, determined that it should be grand,—if possible, the grandest thing of her Majesty's reign,—and he has not failed. Even the heavens favored him, for this whole Spring has given us no such day of bright sunshine and balmy air as was vouchsafed yesterday. Few who witnessed the whole ceremony will fail to make some record of it somewhere, and I know of no place where I can better make my own than through your columns, to my old friends, your readers.

The day was a general jubilee. To any one who knows what a holiday is, of a pleasant morning, in London, when shops are shut, workmen freed from labor, and citizens appear in their gayest dresses, I need not describe what London was yesterday. And yet London on an anniversary holiday and London on the day of opening the greatest Exhibition the world ever saw, with the success of which, too, every loyal subject feels that the reputation of the crown is identified, are quite two different things. I suppose it is true that during a time of peace, all of the United Kingdom, and all of Europe too for that matter, was never so intensely interested in the progress and success of any one thing as it has been in that of the Industrial Exhibition.

For many days it has been next to impossible to force one's way after noon through the crowd, which has besieged the gates of the Crystal Palace, but yesterday from early light until after dark, every avenue, street, passage, lane and drive, within a mile of Hyde Park, was filled with a living but almost unmoving mass of people. Nothing but the most admirable arrangements among the police and special constabulary force could have effected what was effected, the safe and timely admission of 25,000 people within the building. At 7 1-2 o'clock the whole line of the drive from Buckingham Palace to the North door of the transept, along which the Royal procession was to move four hours after—a distance at least one mile—was crowded on both sides with spectators not less than ten deep, and oftentimes exceeding that number when the position was good, by at least ten fold. At 8 1-2 o'clock the line of carriages extended from Knightsbridge road, just opposite the South side of the transept, to half way down the Strand, a distance but little short of three miles. Indeed, what with the closing of the great warehouses of the city and the shops of the thoroughfares, what with the 30,000 contributors from England alone and the 100,000 strangers from the continent, I very much doubt if London ever saw such a day or held such a crowd of people in its streets. Every available point or elevation commanding a favorable view of the Royal route, literally swarmed with human beings of every age, class, and sex. The balconies, windows and roofs of the houses were put in requisition, and tested to their utmost capacities of accommodation, and the sloping ground near the Serpentine bridge, the trees scattered along the route, the gates, lamp-posts, and the tops of fences, held such a numerous and apparently good natured assemblage, as defies all description.

Favored by a pass from the Lord Chamberlain, I obtained an easy entrance within the gates at about 9 o'clock, and a most excellent position for seeing and hearing all that occurred. The whole of the immense building was at that hour filled with spectators. Along the aisle, beneath the transept, through the nave, in the galleries, no where was there a

"jutty, frieze, or coigne of vantage,"

that had not been occupied by people, and even far up in the roof, where a beam, or girder, or rafter, showed a secure place for observation, a favored few had found lodgment. Beneath the arch of the transept a large platform had been erected, and upon this the chair of state was placed. All along the avenues were stationed the body guards of the Queen. Surrounding the platform were the Coldstream Guards in full uniform. Lining the entrance from the north door stood in double rank the Tower Guards, attracting much attention by their antique armor and dress. On one side of the platform were ranged the Royal Commissioners in full dress; on the other the Foreign Commissioners, some forty in number, each distinguished by the dress or uniform of his country. It was about 10 1-2 o'clock that the appearance of notabilities in the crowd began to attract attention. The Duke of Wellington was as usual early in the field. His Grace appeared all at once, looking well, covered with the decorations that almost every country in Europe has showered upon him, and as he passed to his place was greeted by the shouts of the assemblage. As he tottered along, somebody cried out, "This is the Duke's birth-day! Hurrah for eighty-two!" and immediately another and a louder cheer rung up from the thronged nave, and was caught and re-echoed down the long vistas of aisle and gallery.

At this juncture the police and engineer corps were withdrawn, and in their place marched in the "gentlemen at arms," magnificently dressed in scarlet uniform and brazen helmets, each carrying an antique partizan, and glittering in gold and scarlet. Immediately upon this, the advent of the notables became rapid. Ministers, ambassadors, peers, commons, officers of the army and navy, judges, barristers, bishops, heralds, and keepers of the crown, passed along, and the effect of the vast variety of uniforms, continually intermingling and interchanging their hues, and the quaint, antique, and peculiur costumes, known to an American only through prints and paintings, was singular and almost bewildering. Then the officers of state in Cabinet uniform, the Earls in yeomanry dress, the Lord Chancellor in his suit of black velvet, the Russian Minister in green and silver, the Austrian in blue, the Prussian in silver and white, the fez cap and turban of the Mussulman, and the real Chinese in his blue and white silk half-petticoats, all made up a wondrous and gorgeous scene half of folly and half of form.

The hour of 12 had been announced as the time for the entrance of the Queen, and always punctual, as the clock began to strike, the Queen entered, leaning on the arm of Prince Albert, and holding the tartaned little Prince of Wales by the hand. She was attired in Pink and white, the bosom of her dress glistening with pearl, and a diamond tiara sparkling in her hair. As she entered cheers greeted her from every portion of the building from which she could be seen, and as she slowly advanced, returning with quiet and smiling courtesy the honors she received, uproarious greetings burst forth with more and more vehemence at every step she took.

Arrived at the platform, the Ministers and great officers of the household gathered around her, forming a group of splendor indescribable. The Queen, standing erect with the Prince and her children on each side, looked for a moment with quiet womanly dignity over the assemblage, when there pealed forth a trumpet blast from the choir, and as the vast multitude, moved by sudden impulse, again waved hats and kerchiefs, the sudden stir through all the aisles and galleries, the sudden flutter of drapery, and flash of light upon satin, silk, and velvet, showed like a gleaming sunburst playing upon the crowd. As she took her seat, Prince Albert left her side, and advancing at the head of the Royal Commissioners, read aloud the report, to which she returned a gracious answer. The Archbishop of Canterbury then read a prayer, the organ with its accompaniment of more than three hundred instruments and eight hundred voices pealed out its Hallelujah, the crowd around the throne fell back, and the procession began again to form.

At this moment the Mandarin impelled by some sudden impulse, dashed through the halberdiers, and nearly overturning Lord John Russell in his speed, prostrated himself for a moment at the Queen's feet, touching his forehead upon the floor. Though this part of the ceremony was not in the programme and excited at first some little stir, her Majesty received the Salaam with gracious coolness, and the procession again started. After visiting every portion of the nave, during which she was constantly cheered, the Queen returned to the platform and through the Lord Chamberlain announced the *Exhibition opened*. Her departure like her entrance was the signal for loud cheering, from the crowds within and without the building. Thus was opened the World's Fair, and through yesterday and thus far to-day, teeming thousands of visitors are wandering through its galleries, and examining its wonders of art and manufactures from every portion of the globe.

L. L. E.

A correspondent has handed us the annexed extract from the columns of a secular paper in this city, which he thinks presents some remarkable features. We think so too, and are obliged to him for sending it. We suppose the writer will not be accused as a *Puseyite*.

From the Tribune.

The Religious Movement.

London, Friday, April 11.

Much has occurred since my last communication, to hasten forward the religious movement. The crisis is rapidly approaching. The Bishops—or, at any rate, a large majority of them—have issued a manifesto on the subject of objectionable ritual observances. They describe them as "exceeding those in common use among us;" and they "affectionately recommend to the serious consideration" of the clergy their reasons for desiring such observances to be discontinued. They declare that the principal point in dispute is, "whether when the rubric seems to warrant a measure of ritual observance, which yet, by long and, possibly, by unbroken practice, has not been carried out, the clergy are either in conscience required, or absolutely at liberty to act each upon his own views of the letter of the precept, rather than by the rules of common practice." Now if this be the question in dispute, they have done nothing to settle it. The very fact of their laying stress upon "unbroken practice," shows, indeed, that they neither meet the difficulty fairly nor evince any real determination to grapple with it. The "unbroken practice" in perhaps a majority of churches throughout the country, is one of violation of the rubrics. For the last hundred years or more, the "unbroken practice" that has too generally prevailed has been that of extreme slovenliness, on the part of the officiating clergy, in the performance of divine service, and in celebrating the most solemn rites. Not only have many good old Catholic usages been entirely neglected—usages which were adopted in the purer ages of the Christian Church, but positive orders, and plain directions of the Prayer Book, and of the Canon, have been set at nnught. One of the objects of the movement, or Tractarian party, was to restore such usages, to repair the neglect which carelessness, indifference and puritanism had introduced into the services of the sanctuary. For instance, the Psalms ought to be chanted, being *songs of praise*, and in the Prayer Book they are "pointed to be sung;" yet now, from puritanical prejudice, or from laziness, the rule is to *read* or *preach* them, the exception only to sing them. The daily service, again, is expressly commanded; yet until lately it was universally disregarded. Another thing, as to reverence at Church, people used to be sensible of the holiness of the place, and conduct themselves accordingly; especially in prayer, when the injunction to kneel devoutly was generally attended to; but of late years until this revival took place, people have got into the irrevant habit of sitting and lounging, instead of kneeling. These matters, then, are all more or less involved in the question of "unbroken practice." There are other things of perhaps more weight, such as both the omission and the interpolation of prayers in Divine Service; the unjustifiable omission, for example, of what is called the Prayer of the Church Militant, when there is no Communion; and the unauthorized introduction of prayers in the pulpit, before and after the sermon. Nay, the omission of one of the creeds of the Church—the which is commonly known as the creed of St. Anthanasius—is also a matter involved in the question of "unbroken practice." So then, upon such a principle as the Bishops have committed themselves to, some of the most important *verities* of the Church of England might be frittered away. It is true, they "beseech others, who either by intensional omission, or by neglect and laxity, may have disturbed the uniformity or weakened the authority of our prescribed rituals, to strengthen the side of order, by avoiding all *unnecessary* deviation from the Church rule." But the use of the word *unnecessary* allows a latitude to the Clergy which will destroy the effect of the recommendation; and the Bishops are not even exerting the authority they undoubtedly possess to correct "deviations from the Church rule," however gross they may be. The Tractarian party have sought to remedy all such deviations and negligences; and the Bishops, so far from supporting, have taken part against them.

I have said that a large majority of the Bishops appended their names to the manifesto alluded to. The two Archbishops and 22 of the Bishops did so—that is, 24 out of the 28 who constitute the Episcopal Bench in England. Those who refused to sign it were the Bishops of Exeter, Bath and Wells, Hereford and Manchester. The two last are not, however, of the Tractarian party, and had objections of their own.

Another act of resistance to the movement, is the issuing of a letter by Sir G. Grey, Secretary of State for the Home Department, to the Archbishop of Canterbury, transmitting an address, by the Queen's command, which was presented to Her Majesty, signed by a very large number of the laity, praying that, the practices introduced into the services of the Church by the Tractarian party may be suppressed—such practices consisting of those things already referred to, along with others, all orthodox Catholic practices, but to which the Puritans have always had the most inveterate aversion. Sir G. Grey declares that he is commanded by Her Majesty to place the address in the Archbishops hands, that he may communicate with the Archbishop of York and the Suffragan Bishops, "who, Her Majesty does not doubt, will concur in the endeavor, by a judicious exercise of their authority and influence, to uphold the purity and simplicity of the faith and worship of the Reformed Church, and to reconcile differences among its members injurious to its peace and usefulness." Now the address to Her Majesty, upon which this recommendation is based, proceeded from a party that is seeking to expunge from the Prayer Book everything that is Catholic *par excellence*, whether of ritualism or of doctrine. But the Bishops have no power to do anything that will satisfy them. If anything is to be done, therefore, an act of Parliament must be passed to authorize and enforce it. And this will be the signal for a decided rupture, and will lead inevitably to the formation of a Free Church.

The congregation of St. Barnabas, Pimlico, of which a good deal was said in my last letter, are resisting the attempt of the Bishop of London to effect important changes in their Church and its services. They are, in fact, fighting the battle of the Anglo-Catholic Church, and much depends upon the issue. In my next communication it will probably be in my power to inform you of some of the results.

And considerable sensation has been produced by some important secessions to the Church of Rome which have just taken place at Leeds. Three clergymen and four laymen have all seceded together. They were the clergy of St. Saviour's Church in the town—a church built under the auspices of Dr. Pusey, and where great things had been done to give a more catholic and devotional character to our church services. The Bishop of the diocese interfered to suppress them, and these secessions are the consequence, the laymen being leading members of the congregation. Another secession which has excited great alarm, is that of Archdeacon Manning—one of the ablest divines, and, indeed, greatest luminaries, in every respect, of the Church of England, from which he has seceded in disgust with her growing Erastianism, and the subserviency of her Bishops to the State. This is the first instance of a dignitary of the Church having seceded to Rome.

Poetry.

For the Churchman.

Here Below.

Why love to linger where disease
Is rife in every clime,
And few and faint the scenes that please,
And brief the hours of heartfelt ease,
In woful, weary time?

Oh! heaven, I gaze upon thy light,
So very far away,
And pour my soul with ardent might
To Christ in realms of beauty bright,
Nor wish below to stay.

"To live is Christ, to die is gain,"
Thou reeling pauper earth!
Then hope shall gild our cankering chain,
And faith shall drink the dregs of pain,
Till our immortal birth.

Aial.

New York, April, 1851.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.

West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.

March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

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Do. do. " II.	6 00
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NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	20 "
Harrie and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

My Mother's Jewel, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin. 63cts, fancy paper, 37 cts.

Agnes and Eliza, or Humility, with two fine engravings, sup 16mo ed, muslin 56cts, fancy paper 31 cts.

Helen Morton's Trial, by Mrs. Joseph C. Neal, with engravings from designs by G. Mayr, sup 16mo ed, moslin, 63cts, fancy paper, 37cts.

The Revellers, the Midnight Sea, and the Wanderer, three allegories, by the Rev. Edward A Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The Combatants—An Allegory, by the same author, with fine engravings, from designs by Darley. Muslin, 62 cts, fancy, paper, 37.

The Boy and the Birds.—By Emily Taylor, with addiional pieces. Illustrated with 25 engravings, chiefly from Landseer's designs; fine muslin, 75 cts.

The King's Messengers.—By the author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62cts; fancy paper, 31.

The Old Man's Home.—By the author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin 50cts, fancy paper, 31.

Ehe Distant Hills.—An Allegory. By the same author. Similarly illustrated. Muslin, 62 1-2 cts, fancy paper, 25.

The Shadow of the Cross.—An allegory, by the Rev. Wm. Adams. Withh elegaht illustrations. Muslin, 62 1-2 cts, fancy paper covers, 25.

The Dark River.—An Allegory, By the Rev. Edward A. Moaro. With four elegant illustrations. Muslin, 62 1-2 cts, fancy paper, 25.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup Edition. Muslin, 37cts, smaller edition, paper, 12 1-2cts.

The History of our Blessed Lord.—In easy Verse. With beautiful lithographic illustrations. Muslin, 50 cts, fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo,; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
Church Depository, 2 John St.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,

548, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

CLASSICAL AND COMMERCIAL ACADEMY,
FORT HAMITTON, L. I.
George Tottenham, A. B., Principal.

THE Summer Term of five months, will commence on the 1st May, when a select number of young gentlemen wiill be received. The winter term commences November 1st. The situation of the school is healthful and pleasant, and the scholars will receive a eound education fitting them for entrance into College or Mercantile pursuits.

Board, washing, and instruction in the English brauches, $85 per term. Apr 26 4t$

THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES.

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, aro publishing a splendid collection of Portraits of our Bishop: Tho work to consist of ten monthly numbers, at $1 50 por number. Each number contains three handsome portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon papes, having all the clearness of a steel engraving, combined with the warm effect of an Artistical *Sepia* drawing. Each portrait is accompanied by an elegantly illustrated biography; each design different and printed in gold. No expensr nor pains have been spared to make this beautiful work a portfolio nnrivalled in point of art, faithful and accurate as a collection of interesting portraits, and now than most of the clergy of this city, and persons of the higest standing in artistical knowledge. have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregatinns to it, that the wark may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered te receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Feb. 15—3m Agent for S. Gengembre & Anderson.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon. Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.

M11—tf

REPORT FOR APRIL, of the New York Life Insurance Company, 106 Broadway. This institution during the month of April, 1851, has issued One Hundred and Thirty-nine policies, viz:

To Merchants	43	To Manufacturers	10
Lawyers	7	Mechanics	17
Clerks	12	Agents	3
Farmers	15	Clergymen	5
Ladies	2	Machinists	3
Physicians	3	Public Officers	2
Hotel Keepers	3	Others	14
	85		54
			85
Total for the month,			139
Whole number of policies issued by the Company,			6355
Accumulated capital, January 1st, 1851,			$354,755

A Dividend of Fifty per cent. has been declared for the year ending Jan. 1, 1851. Also, an interest of six per cent. payable cash on all previous dividends.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS This Institution is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terma—$150 per annum, payable in advance; one-half upon admission, and the other half at the end of five mos. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. DeLancey, DD., L. L. D., Geneva; Rt. Rev. T. C. Brownell, D.D., D. L. L., Hartford, Ct; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D. D. President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE "Mutual Benefit Life Insurance Co.,"
August 11, 1850.

Balance January 1st, 1850			$935,994 90
Deduct for losses then unpaid			40,350 06
			895,644 96
Received for premiums to Aug. 1, 1850		$281,808 20	
" " interest " "		29,581 36	
		311,389 56	
Paid losses, expenses, and for purchased policies	$81,581 75		
Paid on dividends, 1847 and 1848, and interest do	39,834 69	124,416 44	186,973 12
Nett accumulated fund,			1,082,618 09
ASSETS.			
Cash on hand		6,941 34	
Bonds and mortgages		375,889 45	
Real estate		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies		664,043 47	
Loans on scrip		6,015 01	
Paid at agencies, and in course of transmission		12,760 70	1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretery,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. Ae respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraees the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and swo octaves of Pedals, 21 feet 4 inchs high, 14 feet 3 inches wide, 8 feet deep,

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars. enquire at the Manufactory.
New York, August 4, 1849.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy. enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Vice-Presidents:
ISAAC F. COX, 30 South William street.
ISAAC FRYER, 271 Pearl street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.
Trustees:
Henry Fisher
Edward Haight
James Warren
Richard Sill
Charles P. Burdett
John Wight
Elizur Ward
Joseph M. Browning
Walter T. Welchman
John G. Ambler
Charles Tronton
George McLaughlin
John R. Lewis
Counselors:
Rev. W A Mulenburgh, DD
B I Haight, DD
H J Whitehouse, DD
Charles H Halsey
Rev. T H Taylor, DD
J H Price, DD
Gregory T Bedell
Benjamin Evans

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary. those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church.

Communications and letters on business post Paid to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.